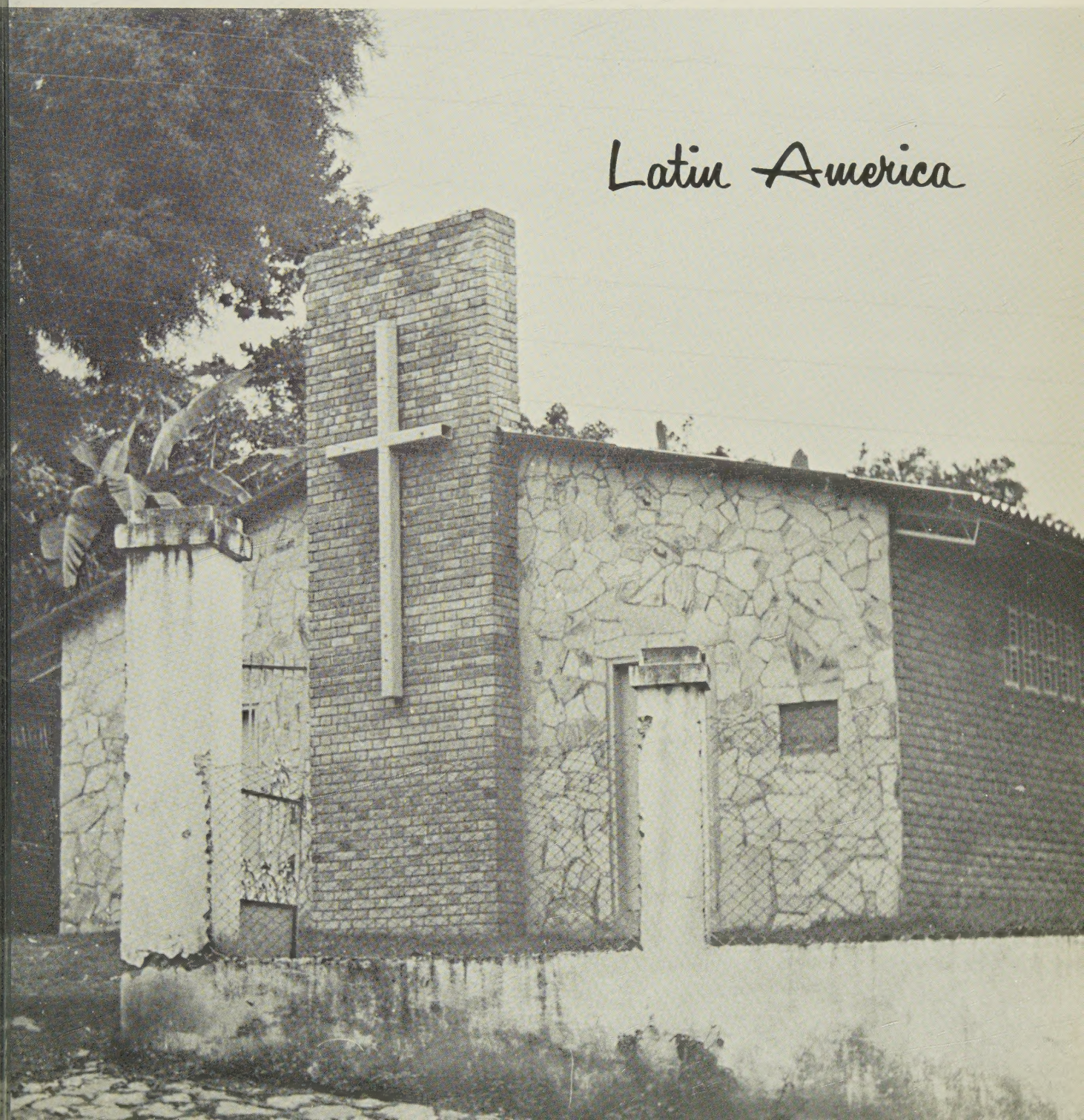
MENNONITE LIFE

October, 1961



Published in the interest
of the best
in the religious, social, and economic phases
of Mennonite culture

IN THIS ISSUE

This issue is, to a large extent, devoted to Latin America, covered by Andrew R. Shelly, who has just recently returned from a very extensive tour; John R. Schmidt, M.D., on furlough in North America; and J. Winfield Fretz. Related to this are the articles on the Peace Corps, Agricultural Missions, and Johann P. Wall. These articles will be helpful aids in our study of Latin America.

Another particular feature in this issue is an "echo" from the various Menno Simons commemorations observed in The Netherlands and Germany, which are continuing throughout this year. We solicite your response to articles in this issue.

THE NEXT ISSUE

With this issue, the sixteenth year of the publication of MENNONITE LIFE has been completed. In appearance, editorial set-up, and to some extent also in content, the next issue will represent a new leaf in the history of MENNONITE LIFE.

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North Newton, Kansas

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Mennonite Church at Cachipay
Photography: Andrew R. Shelly

MENNONITE LIFE

An Illustrated Quarterly

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Mennonite Life is an illustrated Quarterly magazine published in January, April, July, and October by Bethel College, North Newton, Kan. Second-class postage paid at North Newton, Kansas.

Contributors in This Issue

ANDREW R. SHELLY undertook, as executive secretary of the Board of Missions of the General Conference Mennonite Church, Newton, Kansas, an extensive trip to Latin America, about which he gives his detailed report in this issue. His photographs increase the value of this first-hand report (p. 147).

J. W. FRETZ, professor of sociology at Bethel College, has spent much time in South America studying the Mennonite settlements, particularly in Paraguay. The statistics presented are a helpful tool in our understanding of the situation (p. 172).

JOHN R. SCHMIDT, M.D., has spent a number of years in Mennonite Central Committee work in serving in the Leprosy Mission in the Chaco of Parguay in the neighborhood of the Mennonite settlements. He and his family are now on furlough reporting about their work (p. 174).

I. W. MOOMAW, former missionary of the Church of the Brethren in India, has taught at Manchester College, Indiana, and is now executive secretary of Agricultural Missions, New York (p. 176).

CHRISTENA DUERKSEN (Mrs. J. R. Duerksen) has served as a missionary in India, and she and her husband are now serving the Willow Creek Mennonite Church of Paso Robles, California (p. 182).

H. A. FAST, formerly head of the Bible Department, Bethel College, is now associate secretary of the Board of Christian Service of the General Conference Mennonite Church, Newton, Kansas. He has reported repeatedly about the White House Conference on Aging (p. 183).

CORNELIUS KRAHN has made a special study of the migrations of the Old Colony Mennonites of Manitoba, Saskatchewan, and Mexico, and visited in the home of Johann P. Wall, from whom he received valuable information (p. 185).

MILLER B. GEIGLEY (Mrs. A. W. Geigley) of Fairfield, Pennsylvania, writes interestingly about the practices among the Amish families. Her father was bishop of the Old Order Amish Church in Sommerset County (p. 186).

D. J. RIJKS is a chemist with wide interests in theology, philosophy, and politics. Mrs. W. G. Rijks-Vaags is manager of the local public library. Their home is in Doetinchem, van Enststraat 9, The Netherlands (p. 190).

FRITS KUIPER is the senior pastor of the Mennonite Church of Amsterdam, which worships at five different places and has a membership of 6,000. His challenging article appeared in the local Amsterdam Mennonite paper (p. 192).

ACKNOWLEDGMENTS

Photographs: pp. 148-150, Andrew R. Shelly; pp. 150 (bottom)—152 (top), A. C. Klassen; pp. 152 (bottom)—171, Andrew R. Shelly; p. 177, Agricultural Missions; p. 179 and inside back cover, Peace Corps; p. 184 (top), Waltner, Hurley, S. D.; p. 184 (bottom), Capitol Photo Service; p. 185, Ken Hiebert; p. 188 and back cover, Nic. Schuitvlot; p. 189, Leeuwarder Courant; p. 190 (top), D. J. Rijks; p. 190 (bottom, right), H. W. Meihuizen; p. 191, Richard Hertzler.

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South American Diary

By ANDREW R. SHELLY

MANY books have been written attempting to describe the amazing life of the first century Christians. They possessed a quality of life which will always be a challenge to Christians. Not only did they come to a depth or an understanding of the meaning of the gospel, but they also caught the urgency relative to the spread of the gospel. Also, living in a world of upheaval, obstacles to them were a challenge to be overcome through the power of the Holy Spirit.

Not only do we note in the early church the conviction as to the extent of the challenge, but also a deep understanding as to its character and methods to achieve the goals. Above all, they possessed a quality of devotion which made possible acting upon the opportunities they faced.

Listen again to the words of Jesus:

> "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
>
> "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."
>
> Matthew 28:19-20
>
> "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."
>
> Acts 1:8

That was it: these words contained their marching orders. In Acts 6:7 we read the summary statement: "And the Word of God increased . . ." The marching orders have never been changed.

TWA advertises that in two hours a car can travel 120 miles; a train 170 miles, and their Convair superjet 1,200 miles. One airline has stated that by 1967 its two-thousand-mile-an-hour planes will be in operation.

The words "home" and "foreign" take on new meaning today. The challenge we face is the same as that faced by the first century church—the gospel for all the inhabitants of the earth. It should also be noted that the Great Commission does not only apply to that which we commonly refer to as missions, but to the total work of the church. Among the words prominent in the Great Commission are: preach, teach, witness, and baptize. In I Corinthians 12 Paul uses the human body as an illustration of the interrelatedness of the work of the church.

One magazine divides its news by hemispheres. There are those who feel we must not think only of North America and South America, but we must think of the Americas—sometimes known as Latin America (area south of the Rio Grande) and North America.

Latin America

Each day the plot of the Latin America drama deepens. These words are being written in Asuncion, Paraguay. Day by day news comes by short-wave radio of a possible gathering storm in Brazil. One man on a plane told me they had expected a revolution the night before in the city from which we came. No words can describe what is happening in Latin America today. There is scarcely any parallel to this in history. It is a continent of population explosion—and what an explosion it is! It is estimated that the population of the United States will grow by 13 per cent during the decade (and we think our cities are growing fast), but Latin America will grow by 29 per cent. But, far more important than this, in the words of Lester D. Mallory of our State Department, "There is an explosion of aspirations." Perhaps this is the most significant single fact in Latin American life today. In one country two tenths of one per cent of the people control 40 per cent of the land. The per capita annual income of one country is $70. But this does not tell the whole story, because a few people have large incomes so that the masses are far below the per capita average—having practically nothing.

No matter how one looks at it, the stage is set for decisive action in Latin America. On September 12, 1960, a day which will go down in history as one of great significance, the Act of Bogota was signed by twenty nations at Bogota, Colombia. Another date is March 13, 1961, when President John F. Kennedy addressed the Latin American diplomats at the White House on the topic "Alliance for Progress." The tone of this address was contained in this sentence: "Only an effort of towering dimensions can insure fulfillment of our plan for a decade of progress." Bold steps are being taken in every field of human endeavor.

During these days that I have spent in Paraguay, the leaders of twenty nations have been meeting in Uruguay. They signed an agreement which sets into motion the gigantic socio-economic improvement program for all Latin American countries.

We are here primarily interested in the state of the church and the spread of the gospel. It is important, however, that we understand something of the unbelievable efforts being poured into the political, economic and social life of this continent. In addition to all that is done locally—and it is much—many nations are seeking the friendships of these countries.

Faced with these facts, the Christian church must come to the conclusion that spiritual efforts have not matched

those in other phases of life. Spiritually we face "the magic moment" of history in Latin America. In another connection, Frank Laubach has said that America faces the opportunity of ten thousand years (in connection with literacy). Christianity faces a type of decisive opportunity in Latin America which has never occurred before and is of a character which demands prompt and aggressive action.

Colombia and Bolivia

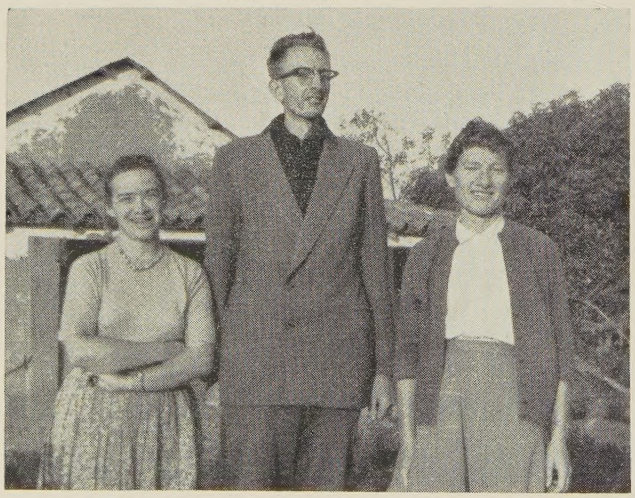
My first real encounter with the Latin American world on this trip was Cali, Colombia. This was a prolonged plane stop. One of the most obvious observations was a "confusion of tongues." Actually I was the one "confused." I went up to a sales counter to inquire about film, but I found it very difficult to make myself understood. Finally a man came who could speak Spanish and English.

The question occurred to me: "How can people understand each other if they cannot even speak with each other?" A major problem in the world today is language. It has been said that the Buddhists have divided the major languages of the world into sixteen different families, through each of which they seek to spread their religion. But, in addition, there are over two thousand other languages and dialects. This has tremendous implications for mission work.

We in the United States and Canada have been quite complacent, feeling that the rest of the world should bow to us in learning our language. Actually, during this trip I have been feeling ashamed that, with the educational opportunities I have had, I can use only one language well.

On the long flight from Cali to Lima, Peru, I came to my first discussions on Latin American life. We flew over hundreds of miles of waste land. Several fellow passengers had varying ideas as to the future of Latin American countries—one feeling that Communism would never gain a real foothold in this part of the world and the other that it would come soon.

Sieglinde and Hilkie de Jong and Mary Willms, MCC workers at Tres Palmas, Bolivia.



In Lima, Peru, I had another plane stop. Since my flight was delayed twenty-two hours, I could observe something of the life of the city and missions. Here I saw the living level of the masses. Common aspects of life which we take completely for granted still are not available to the masses. Those who wear shoes are still in the minority.

In Lima I called on the United States Information Service. The individual in charge, Victor R. Olason, described what the USIS is trying to do. He stated that the major problem is not money but rather good people to do the work.

My first major stop was Bolivia. The plane was scheduled to leave Lima at five o'clock. I was looking forward to spending six days in visiting the Mennonite Central Committee work in Bolivia and our Mennonite people. My major concern was to seek to discover the status of mission and church work in this poverty-striken land. One historian has said: "It (Bolivia) is one of the world's most hapless nations. . . ."

Fortunately, a fellow passenger was the private secretary of the Bolivian Ambassador to the United Nations. She was very helpful in telling me of her country. She referred to the poverty of the people, stating that one of the great problems was that those who are wealthy in Bolivia have gotten so used to the tragic lot of the masses. Even though she has opportunities in New York, she said, "I love my country" and stated she planned to come back.

Hilkie de Jong was at the airport to meet me—the highest airport in the world, being 13,404 feet. We immediately made preparations to go to Santa Cruz, which is about ten miles from the area where our Mennonites live.

I was astounded to find German spoken on the streets of Santa Cruz. There are many German-speaking Mennonites in South America. In Paraguay alone there are fifteen thousand.

Late afternoon I had my first experience at the transportation facility to go to Tres Palmas, the Mennonite

Tractor-wagon transportation of Mennonites on the way to Santa Cruz, Bolivia.

settlement. It was by tractor-wagon combination. It is a method which gives the maximum fresh air! In about two hours we were at the settlement area.

During the days I was in the area, I had the privilege of speaking three times to the people. At one occasion we had an outdoor showing of slides, using a battery-powered projector. I told about our mission work all over the world. I showed these slides in the same way I would show them in the United States or Canada. I am continually impressed with the fact that the Great Commission is not addressed only to North American Christians but to believers everywhere.

The Mennonites in Tres Palmas moved from Paraguay for various reasons. Life is still rugged, but they have a good start. Three other colonies are nearby, inhabited mostly by the more conservative group from Canada.

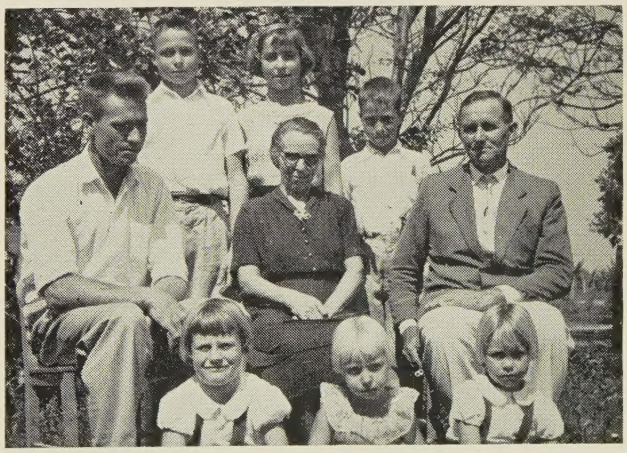
Sunday began with the worship service in the school building. As I did the previous two times, I attempted to speak in German. I spoke on "The Mission of the Church." The "mission" of the church is the same the world over, but its expression must be adapted to every situation.

During an evening walk, I discovered a group of young people on one of the farm yards. Young people do get together, no matter where one goes. I had a good, informal hour and a half with them. Some listen to the radio and are well informed as to what is going on.

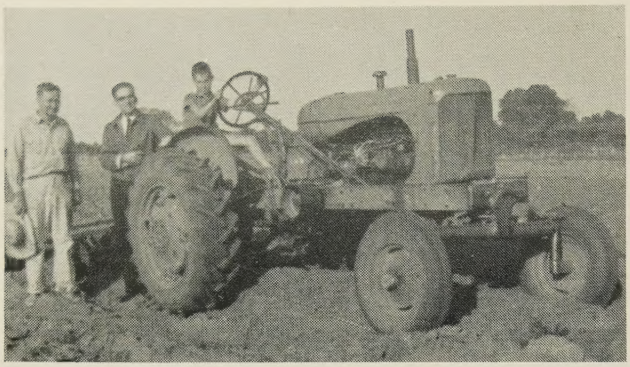
A number of young people from the Mennonite colony have already gone out for further education. Among these are: Margaret Kroeker at Bethel College, North Newton, Kansas; Hilda Regier in Paraguay and Tina Wiens in the New Tribes Mission School at Arbeleda about sixty miles away. We also visited two Pax boys who are serving with the Methodist mission at Montere.

One of the most encouraging statements made during my entire visit was that made by the minister, Nikolas Kroeker: "Perhaps the Lord permitted us to come to Bolivia so that we might be able to bring the Gospel to the people living about us." In doing this we need to work together.

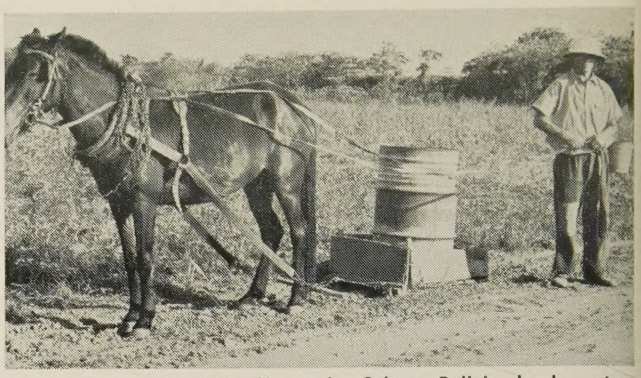
MCC personnel are doing a very good work in Bolivia. Hilkie and Sieglinde de Jong are giving good leadership. The work of Mary Willms, a nurse from Coaldale, Alberta, is thrilling to behold. She serves both Mennonites and Bolivians, and day or night she goes out on horseback to serve as needs arise.



(Top) Mary Willms, R.N., serves fifty Mennonite families and many Bolivians of a large area. Susie Froese, teacher of Mennonite school at Tres Palmas, Bolivia. Nikolas Kroeker family of Mennonite settlement in Bolivia.



The Kroekers of Bolivia are using a tractor for farm work.



Heinrich Peters, Canadian Mennonite Colony, Bolivia, hauls water.

Asuncion

Arriving on an afternoon flight at Asuncion, Paragua, Peter Epp of the Mennonite Central Committee and Henry Dueck, pastor of the Mennonite church, met me at the airport. We were still able to see a bit of Asuncion that day.

Wednesday we went to see the leper work at Km 81. Let me hasten to explain that Km 81 simply means that it is located 81 kilometers from Asuncion. The location is on the main road from Asuncion, Paraguay, to Curitiba, Brazil. Through U. S. capital the road has been blacktopped to within five miles of the Km 81 point. It is one of the few roads of this type in Paraguay.

John R. Schmidt, now on furlough at Newton, Kansas, has been active in this work. We cannot help but be profoundly impressed at the need and how it is being met. It was very interesting to me to observe the ambulatory method used in the treatment of leprosy. A. C. Klassen of Winnipeg, who is taking John R. Schmidt's place during furlough time, showed me a spot map showing where the lepers live—525 in all. They live over an area of some one hundred miles. The doctors go out to give treatments and medicines to the patients about once a month. All indications point to success in this method of treatment. At the center there is a clinic and space for a small number. We visited them.

The spiritual aspect of the work is most impressive. The workers commented on the vision of Dr. and Mrs. Schmidt for the people, not only physically but spiritually as well. Johann Regehr is serving full time as missionary in the area. Another family is serving a practical work year from the Montevideo seminary. The really exciting thing about the work is that many of the lepers have accepted Jesus Christ as their Saviour and Lord.

A moment I will never forget is seeing the small chapel in an area where some lepers live. In 1959 the General Conference Board of Missions made $800 available for the building of this chapel. Upon seeing something like this, money begins to live. One can only say, "This is good; this is right."

In the evening I first encountered the members of the Asuncion Mennonite Church. They had a church night, and I had the privilege of speaking to them followed by a very fruitful discussion. In this city of 300,000 they face very similar problems faced by youth in other cities of the world.

Thursday evening I had my first real encounter with Mennonite youth in Paraguay. At the Mennonite Central Committee center, Mennonite youth from all over the city come together every Thursday. It becomes a unifying center. About fifty or sixty were present on this evening. I presented the same message I did at many other places on "The Inspiration of Possibilities."

John R. Schmidt family at Panama on the way to U.S.A.

Mennonite couple at Fernheim. He is a leprosy patient.

Leprosy patients in front of their hut.

Typical face of leprosy patient.

Leprosy missionary, Johann Regehr, and family.

Leprosy patients in nine by nine foot hut housing eight people.

Dr. Arthur Klassen of Winnipeg visiting leprosy patients.

Mennonite youth serving at leprosy mission as voluntary workers.

Ox cart in countryside at Kilometer 81 Leprosy Mission.

More than six thousand people have registered as leprosy patients.

Chaco

Friday morning I departed for the Chaco. The word "Chaco" is a bit mysterious. It is primarily a geographical location. It is hot in the area. It is an area in Argentina and Paraguay which had not been inhabited by settlers. The plane landed on the dusty landing strip at Filadelfia. Elder Jacob Isaak, Jacob Duerksen and Peter Wiens were on hand to welcome me. From the very first moment, I felt right at home.

I have been asked what my impressions of the Chaco were. One time I said, "Dust and dreams." And that summarizes it pretty well! There is much literal dust. While I was there, they had what they call "the north storm." It is a high wind which activates the immense deposits of dust. But the word dust also symbolizes hard work in the past and hard work to come. The word "dreams" symbolizes the hope of the people. Progress is good. I was surprised at all I saw.

But, back to the story. They were having a flu epidemic when I arrived. It was felt best that I would not stay in a home with the flu; so Jacob Isaak took me to his home some fifteen miles from Filadelfia. The very first afternoon I was ushered into the heart of one of the staggering challenges and problems facing the Mennonites in the Chaco today. A meeting was held, attended by mission and church leaders. They discussed the work among the four thousand Indians living in the area. Not only is the challenge related to evangelizing them but also to settling them.

On my first Saturday in the Chaco, I had the privilege of attending a wedding. This was a good experience. The service was longer than in North America and very impressive. One of the most touching aspects of the service was toward the end when the bride and groom and the fathers of both offered prayers on behalf of this new home.

That same evening I had my first experience in showing my slides to a Chaco audience. The church was filled. I struggled through one hour of German. The people were courteous enough to say they understood.

How can I describe the first Sunday? It was mission festival Sunday. I was greatly heartened to note the missionary zeal of many in the Chaco. Bruno Epp translated my message. They had a luncheon in the church basement and then further mission programs. The total income for missions was about seventy thousand guaranies (about $550).

Experimental chicken farm at Fernheim, Paraguay.

Jacob Duerksen family on the way to church in Filadelfia.

Mennonite Brethren church, Filadelfia, Fernheim, Paraguay.

Mennonite church in village of Halbstadt, Neuland.

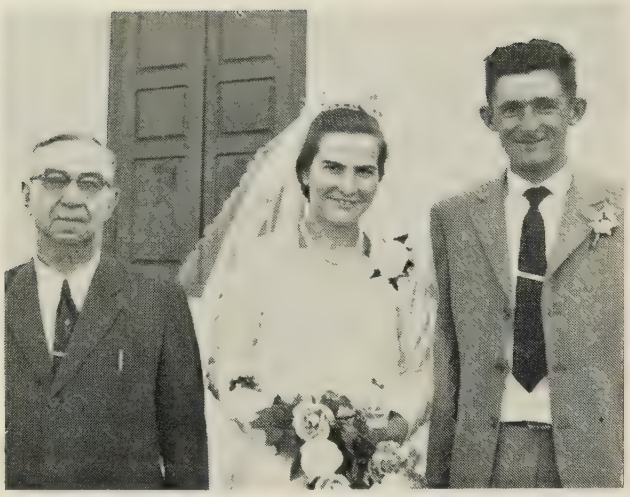
Sunday evening I met the Indians for the first time. We went to visit a village. Many were Christians. Each evening they gather for singing, prayer, Bible reading and instruction. This was a very impressive occasion. I was asked to speak. I had to use High German, which was translated to *Plattdeutsch* by Elder Isaak. An Indian then translated that into the Lengua language.

The evening was bright and clear. The stars here are so much brighter than in the North—and there seem to be so many more. After the evening meeting, I pondered! Why does it take the Christian church so long to give the peoples of the earth the opportunity to receive the gospel? Also, I was thankful that the Lord has given the vision to several groups of Mennonites to reach the Indians for Christ. The Mennonite Brethren have been the most active through the years.

In each colony I visited the schools and hospital. Generally one finds a Bible school, high school and hospital in each colony. Of course, there are the elementary schools located in the various villages.

From Filadelfia I went to Halbstadt in Neuland, where

Bible school in Neuland Colony, Paraguay. Teachers: Bruno Epp, Jacob Goertzen, Dietrich Klassen.



(Top) Gerhard Schartner married Heinrich and Wanda Epp, Fernheim.
Four girls are admiring the young couple after the wedding.

A. G. Neufeld, Canada, is doing evangelistic work in S. America.

Street scene in village of Neuland Colony, Paraguay.

I spent a few days. That same evening we had a service in the church. In Halbstadt I met the A. G. Neufelds, from Margaret, Manitoba, who are serving as evangelists in South America. Neufeld has been doing a very fine work. He not only preaches in the churches, but he also visits every home. Hundreds in Brazil, Argentina, Uruguay and Paraguay have been converted and other hundreds have reconsecrated their lives to Christ. This is another way in which North American Mennonites have sought to assist in the work in South America.

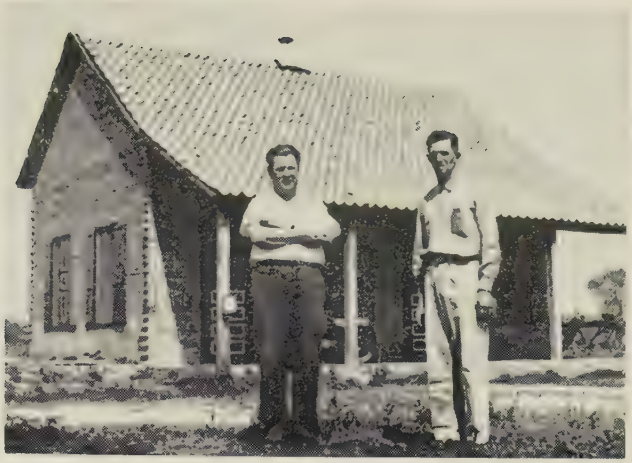
From Neuland I went to Menno, the largest colony. Bruno Epp had to go over for a music directors' course. I arrived in the morning. *Oberschultze* Jacob Reimer showed me things of interest—the co-op, creamery, cotton gin, sawmill, hospital, *Zentralschule*, etc.

One of my major interests in the Menno area was to study the work among the Indians. We have been helping to support Bernhard Toews, a Menno minister as missionary to the Indians and we also sent Eleanor Mathies, Leamington, Ontario, to serve them.

Time permitted visiting three major locations. We drove some forty miles to another mission point where Bernhard's brother Henry serves. A nurse from Manitoba, Sara Loeppky, is also serving. We also visited the area where they are attempting to settle Indians who show initiative to take care of a plot of ground. They use a tractor to work the land and the Indians grow crops. This is basic in building a Christian community.

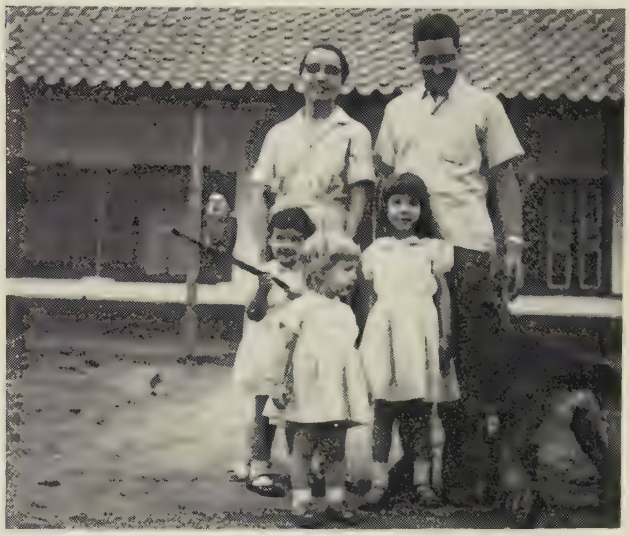
Sunday was another big day. The first service was at 7:30 a.m. It was with the Indians. I was taken to the front of the very rugged-looking structure. In front of me were 250 Indians. They sang several hymns. Then Toews spoke briefly and an Indian also spoke. After this I was introduced, and it was my privilege to speak to them. Many of them were Christians. Although they looked quite different, habits are not like ours, houses are different—yet, I felt a kinship. In my travels I have repeatedly experienced the basic spiritual truth that "we are one in Christ." Fellowship—if it is inspired by the Holy Spirit—does not depend on cultural similarity. It depends on a spiritual kinship. I told

Church construction in Menno made possible through loan from USA.



Martin Friesen (right) and Jacob Redekop in front of boys' dorm.

Indian "home" near Menno Colony, Chaco, Paraguay.



Maurice Kauffman family, MCC workers, Loma Plata (Sommerfeld), Menno Colony.

School area at Loma Plata (Sommerfeld), Menno. Settlers came from Canada.

Lengua Indian Christians in front of church building in Menno Colony.

the Indians that together we wanted to serve the Lord so that people everywhere might have the gospel.

Immediately after the service we went to Osterwick. We arrived five minutes before service time. Here it was my privilege to bring a missionary message. In the afternoon they had a great *Sängerfest* at Loma Plata (Sommerfeld). Many people attended.

At Loma Plata I saw the church building in process of being built. This is financed jointly through local funds and a loan from Church Extension Services, Inc.

Monday morning it was time to leave the Chaco, and Elder Isaak took me to Filadelfia. We did a quick round of seeing people and places before plane time. Here I visited with Mrs. Cornelius (Mary) Isaak. In 1958 her husband made a journey to take the gospel to the Morro Indians. He was fatally stabbed. She was left with three children and one on the way. I took a picture of Mary and three of her four children. It had earlier been my privilege to visit Mrs. Isaak in Asuncion. Here I saw one of the most triumphant chapters of missionary history. Not only is this victory written in the blood of the martyr—her husband—but her triumphant spiritual life. Not nearly enough has been written about this glorious chapter of Christian witness. Perhaps as Mennonites we have been too slow to publish the victories of the Holy Spirit wrought through us. The Lord has worked mightily.

Friesland and Volendam

The one and one-half hours on the plane from Filadelfia to Asuncion passed very rapidly. Early in the flight the stewardess brought us a cup of the very strong Paraguayan coffee. On the same flight was a lady returning to Vancouver after visiting relatives in the Chaco. I also met a man engaged in Chaco business interests in cooperation with North American businessmen. He explained some of the Chaco developments.

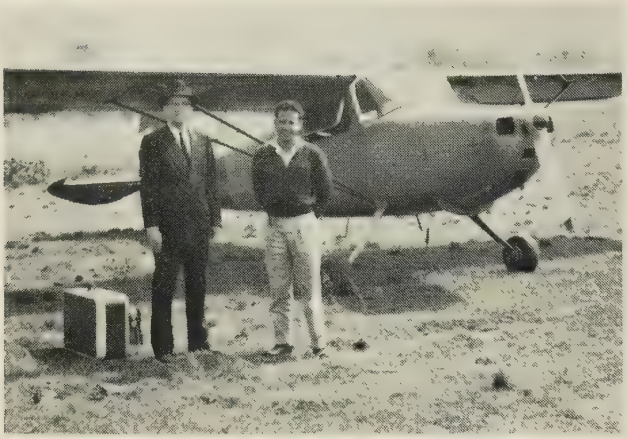
I had anticipated spending a little time in Asuncion before going on to visit the East Paraguay colonies—Friesland and Volendam. However, Henry Dueck, pastor of the Asuncion church, and Isaak Federau, business representative for Friesland in Asuncion, were on hand to meet me and told me that a plane was ready to take me to Friesland. We were soon on the way. Another passenger was the wife of one of the workers at Km 81.

The four-seater plane made the trip in thirty minutes. On the way we flew low over the Asuncion River area. At one place we saw a large plane which had crash-landed near Asuncion. At Friesland, Frank Dyck, teacher-missionary, and Alfred Fast, *Oberschultze,* were on hand to meet me. Since it was already the middle of the afternoon, we went at once to unload the baggage and started to tour the central village of Friesland. We

Saw mill at Friesland Colony, Paraguay.

Clearing the forest at Friesland. Standing (right), Alfred Fast, Oberschulze; (center), Abraham Penner, supervisor.

Gathering the debris and getting the land ready for the plow at Friesland. Andrew R. Shelly watching.



Andrew R. Shelly ready to fly from Friesland to Asuncion.

Volendam village street with Lloyd Fishers, MEDA representatives.

made a quick visit to the Co-op and rice processing plant. Then we went to see the land clearance project. The General Conference Mennonite Church, through its Board of Christian Service, has extended large loans for this project. I had never seen an operation like this before. I stood there and almost said, "I don't believe it." The bulldozer-caterpillar literally cut through the forest. One man operating the machine can clear one hectar (two and one-half acres) in ten to twelve hours. After clearance, wood that can be used for lumber is separated from that which is of no value. Then horses bring together the waste and it is left to dry after which it is burned. The fields can be plowed very soon after the operation.

We got back to the Frank Dyck house rather late for supper. We had a nice visit, and then I listened both to Moscow Radio and the Voice of America. What a difference! It is difficult for us in North America to realize the extent to which we are provincial in our thinking and outlook. In Latin America those who have short-wave radio listen to news from around the world. Newspapers carry the datelines of the world.

In South America one senses the overwhelming effort of the Communist world. This is true in every aspect of activity. Missionary activity is impressive in South America, but it does not nearly match the effort of the Communists.

Tuesday, August 15, was a day long to be remembered. It was a big one. We left at 6:15 in the morning for Volendam about thirty miles distant. Jacob Janzen, St. Catharines, Ontario, who was visiting his sister, was along.

August 15 is a national holiday in Paraguay. The school and the Co-operative were closed. We saw the nice, large, white church. A major visit was at the hospital where we enjoyed the kind hospitality of Dr. and Mrs. Herbert Reichenbach. They are from Lapland and have been in Volendam about ten years. A hospital here serves the same purpose as one at home, but there are some differences. Ingenious devices are used to create running water. A major problem is the heat in summer. I was told that they often have to operate on patients in heat of 100 degress Fahrenheit and over.

Over a cup of coffee the Reichenbachs told me the interesting story of how they had to seek a country to flee to. They came to Paraguay, but they could not practice medicine. Frank Wiens, Mennonite Central Committee representative, happened to come along. Volendam needed a doctor at that time, and they have been there ever since.

We had our noon meal at the home of Lloyd Fisher, Albany, Oregon, Mennonite Economic Development Associates representative. Fisher explained something to me of the fine work this group of United States and Canadian businessmen are doing. We also visited with Erich and Mrs. Giesbrecht, a teacher. He studied at the Bible College in Winnipeg.

In the afternoon we had long talks with Hans Huebert, *Oberschultze* and preacher, and Jacob Bergen, elder of Volendam. Primarily we talked over the work of the church which has been my major concern in this entire journey. Throughout my sojourn I have been discovering that people all over the world are "cut of the same cloth." Root sins and problems are so very similar even if the manifestations are somewhat different.

Volendam has been facing severe problems. The colony used to number over two thousand, and now is reduced to less than eight hundred. Great problems have also been faced in the church life. However, I marveled at the courage of the leaders.

One of the matters we talked over was regarding literature. Primarily the people receive three papers: *Der Bote,* coming from Rosthern, Saskatchewan; *Bibel und Pflug* in 42 homes, and *Mennoblatt* in six homes. In Volendam I was told of their appreciation for our Sunday school literature which they use. I felt our undergirding the work is very vital.

An evening service in the church was well attended. It was packed with people on the porch and at the back door. I showed pictures of our mission work all over

Rev. and Mrs. Giesbrecht, M.B. workers in South America.

Eleanor Mathies, Ontario, serves as a nurse in Menno Colony.

the world. There appeared to be a keen interest and again and again I stressed the point that the missionary imperative is binding upon all believers, and we want to work together in meeting this challenge.

Thursday morning before plane time we visited the *Zentralschule* and elementary school. We also visited the hospital and the Bolivian doctor, Ernest Rouvelou. In the hospital 80 per cent of the patients are Paraguayan.

Zentralschule of Friesland settlement. Each settlement has a secondary school.

The Challenge of Asuncion

On Thursday evening I had an opportunity to be with the young people in their regular Thursday evening gathering at the Mennonite Central Committee center. Young people the world over have the same hopes, problems and aspirations. No words in an article of this kind can overemphasize the challenge of youth in the South American countries.

On Friday we had a meeting with the church council. This was very valuable to me, since it gave me the opportunity to get better acquainted with the work of the church. For supper it was my privilege to visit the Peter Epp family, Mennonite Central Committee workers from Leamington, Ontario.

Saturday evening we had an event which I will always remember; it was an informal gathering with nine students and Henry Dueck. The students live on the second floor of the parsonage. After speaking briefly to them, we had an informal discussion on any point coming up. They are a very alert group. They come from the various colonies and are studying in different schools in Asuncion. They will provide some of the future leadership for the colonies.

Sunday, August 20, we visited the mental hospital where two Voluntary Service boys are working. The South American Mennonites also have an active voluntary service program. The boys, Heinrich Boschmann and Alfred Unruh, are doing fine work.

About two hundred people attended the service in the Asuncion Mennonite Church. It was my joy to preach on the subject, "There Is Hope." The service is held in the afternoon, and after the service the entire group goes to the Mennonite Central Committee center for lunch and fellowship.

We planned to go to Encarnacion at 3:00 a.m., but when it rains the buses cannot run. So this was delayed to 3:00 a.m. Tuesday. At first I thought this was an awkward time to depart. We arrived at Encarnacion, 220 miles away, late in the evening. I discovered there is a good reason to depart early in the morning. During the summer, when it was even hotter than when I was there, they do not drive through the heat of the day.

We visited the mission work at Cambreyata, about 8 miles from Encarnacion. Isaak Thiessen is in charge, and Mary Warkentin is the missionary-teacher in the school. There are about fifteen thousand German-speaking people in the area. Some are Catholic, some are Lutheran, and many are not affiliated with a church. Here I discovered a different kind of challenge. We spent some time in discussing the work with the leaders. We saw a school in the process of being built. Money goes so much further here in building than in North America.

It rained hard in the afternoon and evening. In North America, at most places, this is incidental to travel plans. But, Thiessen said, even a wagon could not go through the mud. Neither did he have a radio or telephone. He said the only way through would be by horseback, so he ordered five horses. Dueck, Thiessen and I had horses, and the other two were for the two boys who were to take the horses back. We arrived safely and reasonably sound at Encarnacion.. However, we had to wait until the next morning when a plane took us to Asuncion.

The next major event on my schedule was the meeting of the General Conference *Vermittlungskomittee.* Leaders came from all five colonies, Km 81, Cambreyata and Asuncion. Also, Ernst Harder, South America representative for the General Conference, came from Montevideo. The meetings began in the afternoon on Thursday and ended early Saturday afternoon. On Friday the meetings lasted from 7:30 a.m. to 11:30 p.m., with one and a half hours off at noon and fifty minutes for supper.

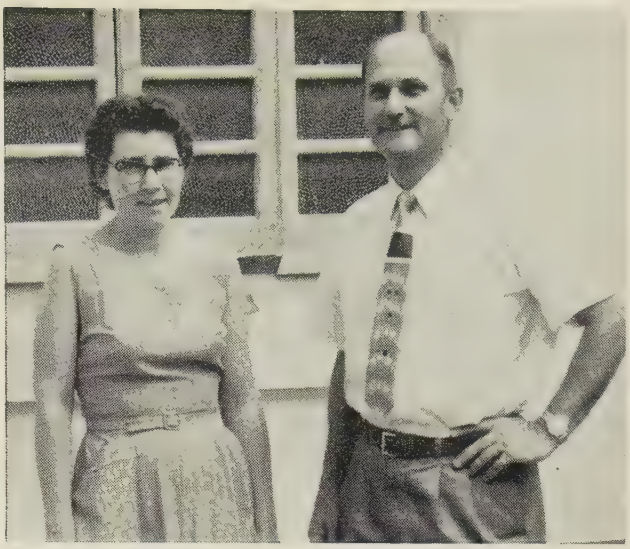
J. Philip Hogan has written: "The greatest challenge before the church in Latin America is to take advantage of the enthusiasm of the ordinary Christian, train the church in aggressive evangelism and to put its members to work. The early church was a working, witnessing, praying, missionary church. This pattern holds the key for a future exploitation of evangelical Christianity in Latin America."

In our work in South America, it is our desire to be partners in the fullest sense of the word. "We are labourers together with God." The greatest single challenge facing us is to find effective ways to co-operate even more fully in liberating the Spirit-inspired efforts of our South American brethren. As in our work in North America, this requires much prayer and discussion. With the *Vermittlungskomittee,* we discussed the many phases of work. It would be much more dramatic for North Americans to do the whole job, but for North and South to co-operate through the power of the Holy Spirit is the Biblical way and much more is accomplished.

The *Vermittlungskomittee* has oversight over the general missionary and church-related activities in regard to our co-operative efforts. The General Conference helps to support about thirty ministers. We give in money and personnel toward Bible and other schools. We undergird their mission work. I was impressed at the detailed way in which they discussed various questions. This is good.

Sunday, August 27, was a red-letter day in Asuncion. About 250 Mennonites live in Asuncion, but they still do not have a church building. On this day groundbreaking ceremonies took place. Not only is there no Mennonite church building in Asuncion today, but there are not many evangelical churches of any kind. For sixty city blocks from our corner there is no church. In North America we often speak of the challenge of the city—and it is an enormous challenge—but this challenge is multiplied manifold in South America. Not only do we face all the normal challenges as we do in North America, but also the unique challenges coming from the Latin American environment.

Broadcasting the gospel over Asuncion radio station.



Mr. and Mrs. Frank Wiens, director of MCC work in South America.

The day was bright and clear. After a short service at the church where they worship, the entire group—about two hundred—came to the site for the ceremonies. The assembled congregation sang *Die Sach ist Dein.* J. Franz read the Scripture lesson and led in the opening prayer. Henry Dueck and Andrew R. Shelly spoke briefly.

Nine different people broke ground representing specific phases of the work: chairman of church council, Hans Neufeld; chairman of building committee, K. Walde; representative of the men's group, A. Hiebert; from the youth and choir, H. Braun; from the Sunday school and children's work, H. Ratzlaff; from the women's work, Mrs. A. Boschmann; from the congregations in the colonies, J. Isaak; from the churches in North America, Andrew R. Shelly; and minister of the church, Henry Dueck.

J. Isaak led in the dedicatory prayer, after which the choir sang *Mit dem Herrn fang alles an.* It was a time to be remembered by all. A good time of fellowship was had at the Mennonite Central Committee home, after which the women's group sponsored a missionary service.

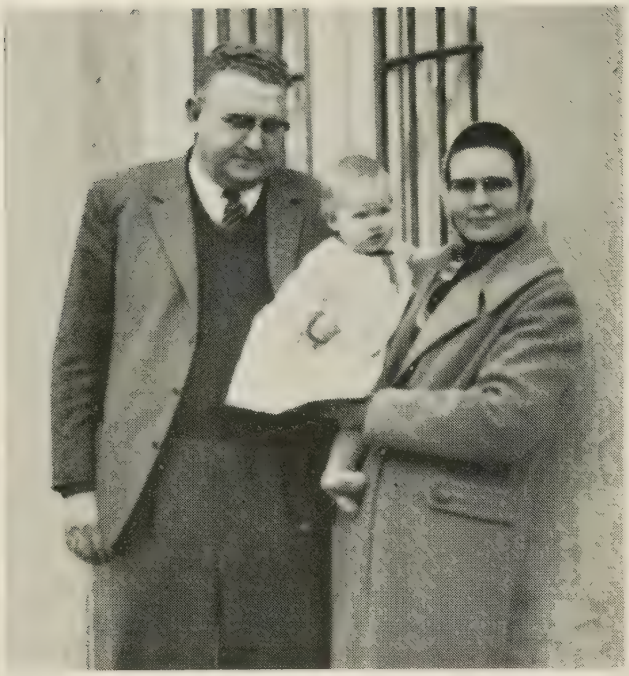
Students in student home, Asuncion, attending school in the capitol.

Buenos Aires

Monday's schedule included dinner with the Frank Wiens family, Mennonite Central Committee director for South America, and supper with the Hans Neufeld family of Menno Travel Service. Tuesday afternoon the plant took off for Buenos Aires, Argentina. Two hours later we landed, and Mario Snyder, a Mennonite missionary, met me. As I walked across the runway, I heard a voice from the observation desk calling my name.

The Snyder family took me to the Mennonite Central Committee center, where I met Martin Duerksen, Mennonite Central Committee director for Argentina and also the Voluntary Service director for South America. He is formerly from Fernheim. I arrived in the midst of *Bibel-Woche.* Six German-speaking congregations of various denominations had a pulpit exchange program for a week. Duerksen was scheduled to preach in an Evangelical Lutheran Church, while a Baptist pastor was in charge of the service here.

Henry H. Dueck from British Columbia and missionaries Enns and Franz in Asuncion.



Martin Duerksens are in charge of MCC in Buenos Aires, Argentina.

Mario Snyders, missionaries, (Old) Mennonite Church, Buenos Aires.

Wednesday was spent in seeing what one can of the challenge of Buenos Aires in one day. In the morning we visited a few representative families. Duerksen serves all the Mennonites in the city. They came from various groups. About seventy are members of the church, but eight hundred or more live in the Buenos Aires area. In the total environs of the Buenos Aires area, some seven million people live. In the city itself there are three million inhabitants.

We spent some time downtown. We saw the Bible Society headquarters as well as an evangelical bookstore. Duerksen is very active in union efforts in the Buenos Aires area. We visited the office in the center of the city. They were getting ready for a Bob Pearce team visit for a pastor's conference.

I spent the evening with the Mario Snyder family. He was born in Argentina, his parents being missionaries. He is beginning a new work among Spanish-speaking people in the northern part of Buenos Aires. We discussed many questions relating to mission work.

The visit in Buenos Aires was all too short, but it was long enough to see the challenge in this great city. Although there are about three hundred Protestant churches in the city, this is a very small number compared to North American areas. Thursday morning I boarded the plane for the forty-five-minute flight to Montevideo for a nine-day visit to the Mennonite colonies and Montevideo.

Uruguay

The Uruguay chapter of the journey began with a very smooth clearance through immigration and customs. No bags were opened and no questions were asked.

Ernst Harder met me at the airport and the ride to his home gave me my first introduction to the Uruguay countryside. However, this was not typical of all Uruguay since there is a four-lane highway extending from the airport to the city of one million.

The schedule called for our departure for the colonies Gartental and El Ombu. This is a trip of about two hundred miles. The first part of the trip was over well-paved roads which changed to gravel after which we entered the colony of Gartental on dirt roads. We arrived late evening and after supper retired for the night.

Friday, September 1 was given over to getting acquainted with Gartental. We visited the Co-op and noted they were doing a good business. We had a good luncheon visit with Elder and Mrs. Rudolf Hein and son and daughter-in-law Mr. and Mrs. Wilfred Hein. Both Wilfred and his wife spent some time at the seminary in Montevideo and are finding useful places of service in the church and community.

The family arrived ten years ago and after some years of pioneering difficulties are on the way to being well settled. The colony at Gartental gives evidence of making good progress. Arrangements were made for an evening service at which time I could show pictures of mission and church work in various countries as well as North America. It has been my observation that we need to create many more opportunities for closer acquaintance and fellowship with Christians of various countries. Again and again I have found Christians encouraged as they realize that there is a bond of fellowship and that people in other places face similar problems.

In Gartental, as in other areas in South America, I have found that papers like *Der Bote* and *Rundschau* are read very appreciatively. Again and again people have expressed their appreciation for these contacts.

We arrived at El Ombu at dinnertime. We drove to the home of Ernst Regehr who gave us a fine welcome.

Faculty of Evangelical Mennonite Biblical Seminary, Montevideo, Uruguay, (left to right) Ernst Harders, Nelson Litwillers, Daniel Millers.

Rev. and Mrs. Rudolf Hein and children, Wilfred Hein.

Mennonite church at El Ombu, Uruguay.

Klaus Dueck on his way to church at Delta Colony, Uruguay.

There are about 370 members of the Mennonite church in this colony. After a lunch, Elder Regehr took Ernst Harder and myself on a wagon trip to visit a number of families. One was Anita and Hermann Dyck, young farmers. He has attended seminary and is active in the work of the church. I saw again that the effectiveness and urgency of the seminary in Montevideo can hardly be overestimated.

During most of the time spent in the El Ombu areas it rained. For the night I stayed with the Willy Dück family. They have two children at home, Helga and Arnaud. Mrs. Dück is a sister to Mrs. C. J. Dyck, Elkhart, Indiana.

On Sunday morning we attended church, the building of which was a co-operative venture with the General Conference Board of Missions. It is a commodious church with a capacity of about four hundred people. A North American notices that there was no heat in the building on a rather cold, rainy morning. However, one gets used to this. Anyway when I got started preaching I did not think of the temperature.

The main activity of Monday was attendance of the Mission Committee meeting of the Uruguayan Mennonites. After dinner I went to the seminary with Ernst. The first impression one gets of the seminary buildings, students, faculty, is good and the impression one gets after being on the grounds for some days is still better.

The evening session (until past midnight) was held in the James Martin home, (Old) Mennonite missionaries to Uruguay. It was an intense session seeking the will of the Lord for Gospel outreach in Uruguay.

The combination of open doors and accessibility of people is astounding in Uruguay. Yet in one center with a population of 15,000 the Gospel witness carried on by this committee is the only one.

During the evening, workers gave reports. Helmuth Klassen, from Curitiba, Brazil, who has attended the seminary for several years, told about his work in Gospel literature distribution. He reported that he was able to sell 22 Bibles, 227 New Testaments, and 526 Gospels. In addition he has carried on a book loan service. One lady who had been searching for a long time, found Christ through one of the Bibles.

Abraham Klassen, fourth-year student at the seminary, reported about his work in one of the slum areas. They have Bible study at two places and work Saturdays and Sundays.

Lore Fast is the worker at La Paz, a city of 15,000, suburb of Montevideo. She gave a report of the work among the women. James Martin told of the work at Union, also a suburb of Montevideo. He referred to Sunday school and church work and Bible study period.

The business session included the usual financial reports and plans for the work. The work is under a co-operative Uruguayan committee with which the Mennonite Board of Missions and Charities in Elkhart, Indiana, and the Board of Missions of the General Conference Mennonite Church actively co-operate.

In mission work today we do not say "we" and "they," but the big word is "us." We seek to work together as a team in the spirit of I Corinthians 3:9. Although a small country, Uruguay has an importance far greater than its geographical size. We need not pray for open doors in Uruguay; the Lord has already answered that prayer. But we do need to pray for His grace and wisdom to go through the open doors He has provided. This we are seeking to do in full cooperation with the churches now in Uruguay. In all the churches I visited I found keen interest in mission work.

Wednesday, September 6, I spent the morning around the seminary and visiting La Paz, one of the mission outposts. Here is one place where the words of Jesus especially apply: "The fields are white unto harvest, but the laborers are few."

At 12:30 p.m. the bus left for a point about eight miles from the Delta colony. The Delta colony is younger than the others. Settlers came here about seven years ago—some only four years ago. Klaus Dück, the elder, was on hand to meet me with his wagon. On the way to his place we visited Otto Jochem, one of the ministers. Another stop was at the school where we visited the teachers, Mr. and Mrs. David Loewen and Lydia Roth.

In the evening we again had a service. The schoolteacher had provided maps to be placed on the wall. Thus I was able to speak about mission and church work around the world.

On September seventh I returned to Montevideo. Daniel Miller, (Old) Mennonite instructor in the seminary, met me at the bus station. After supper and visiting, Ernst Harder and I attended a meeting of the Mennonite church in Montevideo. This included young people staying in the student home and also others living in the Montevideo area. After speaking briefly, we had an open discussion revealing an active, alert, spiritually sensitive group.

The last days of the week were devoted to getting more fully acquainted with the seminary and its work. We often speak about the urgency of training for leadership in North America, but how does one refer to the urgency in a continent like South America? No one could dispute the need for more gospel witness in Kansas City, but what does one say about a larger city with only about fifteen churches? How does one describe the overwhelming need of an area, the size of Newton, Kansas, with only one small gospel witness?

A South American Board operates the Evangelical Mennonite Biblical Seminary in Montevideo. Members of the board live in Brazil, Paraguay, and Argentina. The co-operating groups are the (Old) Mennonites and General Conference. The North American boards share in supplying staff members upon the request of the South American Board. Also, the two boards in North America share equally in the subsidy needed to operate the

school. The location, received at such low cost, seems ideal for seminary work. The property is large enough for future development.

One of the unique phases of the work of the seminary is that three languages are actively used in library or class work. Most class work is done in the Spanish language. Some is done in German. The library has books in Spanish, German and English in addition to the classical languages. During the final afternoon of my stay in Montevideo it was my privilege to discuss the future of the school with the faculty. Certainly many problems will be faced as in all institutions. However, there is no question regarding the crucial need of the school.

Brazil

Saturday was departure day. This time it was to Brazil. Earlier in the week it was doubtful if I could fulfill the Brazil schedule, but things became quiet again and I could proceed. I arrived at the Curitiba church Sunday, just toward the close of their two-day conference. They graciously gave me the opportunity to speak. Curitiba is the fifth city in Brazil with a population of 350,000.

Sunday evening we discussed church and mission matters with some church leaders for several hours. Monday was the day set aside to see the Curitiba area. We went to the city (the colony is about five miles to the southeast of the city) and made some contacts. In the evening we had a service.

Tuesday I went to Witmarsum, which is sixty miles west of Curitiba. It rained both days. Here we had a meeting of the ministers and some deacons of both churches. The meeting centered around the full range of need including their school needs and also ways in which we can more fully co-operate in mission outreach. The Mennonites of Brazil have already opened outpost work. As members of the General Conference, they are part of the total mission strategy.

Curitiba, Brazil, has a population of 350,000.

We had a meeting in the evening in the Witmarsum church with a very good attendance. It was my privilege to see the Witmarsum area. I had supper with the Julius Legiehn family. He is editor of *Bibel und Pflug*.

The many contacts I was able to make in the Curitiba area included those with the Gymnasium school conducted by the Mennonite Brethren and the General Conference, a layman who is attending a Bible school and doing

Mennonite ministers, Brazil. Front row (left to right): Julius Legiehn, David Koop, Andrew R. Shelly, Johann Boldt, David Nikkel. Back row: Willie Berg, Peter Heinrichs, Jacob Warkentin, Gerhard Heinrichs, Robert Janzen.

Curitiba Mennonite Church at Bouqueirao, Curitiba, Brazil.

Christian work, and Mennonite Brethren missionaries doing orphanage work.

Brazil is a large country—bigger than the United States. It is a country of bold adventure. They have built a new capital inland called Brasilia. It is an open country. Missionaries can enter and conduct their work without hindrance. It certainly seems that this is the hour to enter bold activity in co-operation with our fellow workers in Brazil.

The time of departure came all too soon. I had been living with the congenial David Koop family. Three children are still at home—Hans, Arena, and Hilda. On the final morning we visited the central area of the village and then after an early dinner went to the airport. The airport is large, and I was writing some notes when some-

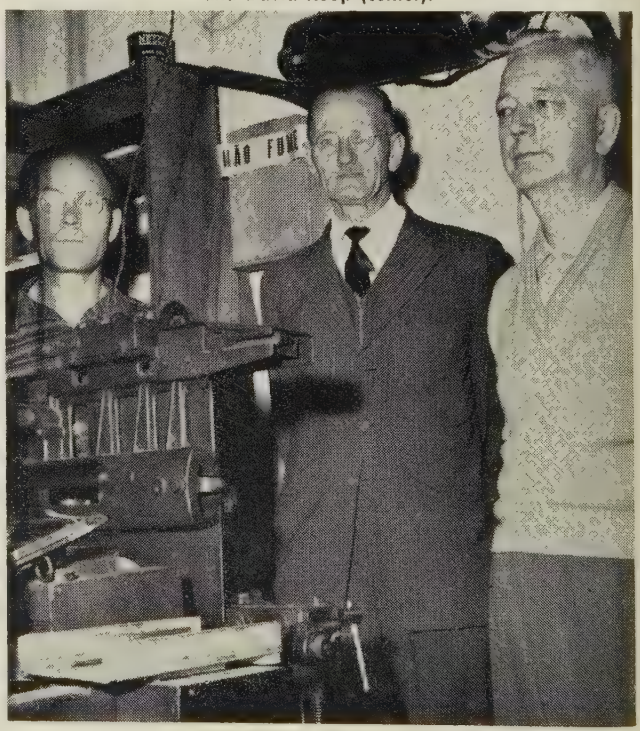
David Koop in the pulpit of Mennonite Church, Curitiba.

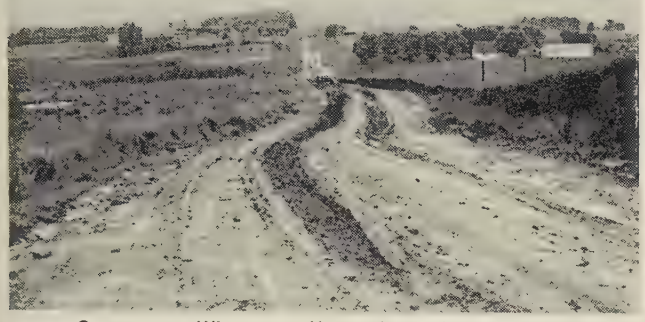
one passed by and asked: "You are Andrew Shelly, are you not?" I discovered that the Cecil Brubachers and the Allen Martins were meeting the Glen Musselmans. We had a congenial fellowship in the airport building, talking over the work of the Lord in Brazil.

One of the heartbreaks of a trip like this is that one cannot visit all the places one would like to. On this journey I have been able to visit quite a number of places

Julius Legiehn, editor of BIBEL UND PFLUG, and wife, Witmarsum.

Press on which BIBEL UND PFLUG is printed. Johann Rempel (left) and David Koop (center).





Creamery at Witmarsum Mennonite settlement, Brazil.

Road through Witmarsum Mennonite settlement.

other than that to which the Lord has called us. But, when one visits so many places, time is so short at each one so that it is not possible to call everywhere one would like.

Colombia

There is a ten-hour overnight flight from Rio de Janeiro to Bogota, and the plane was ahead of schedule which ushered in the final major part of this Latin American trip which was Colombia, the land which lies at the gateway of South America.

Gerald Stucky, pioneer missionary to Colombia, met me at the large international airport. We arrived at the mission area late in the afternoon. In the evening we had our preliminary staff meeting. Vernelle Yoder, who works at La Mesa, and Glendon Klassens, who are at Ibague, were able to be present for the weekend. We talked over the schedule for the weekend and arranged for a major meeting for Saturday afternoon and Monday.

The first major church visit was at Anolaima. For a long time we discussed with intensity what we can do together in the Lord's work in this area. In all our committees in the United States and Canada there are various churches and people who have access to radio and other media of gospel outreach. How does one try to understand the problems and challenges in an area where for miles around there is only one evangelical witness? I question whether a North American, brought up as I was, can fully grasp the meaning of this. Very few people have radios, and only those who would have short-wave could hear gospel programs from Quito, Ecuador, and other places.

Again and again on this journey I have asked myself

(Top) Store of Peter Heinrichs, Bouqueirao, Brazil.

The Heinz Loewens Vila Lindora, missionaries of Brazilian churches.

Missionaries in Colombia (left to right): Cal Flickingers, Vernelle Yoder, Gerald Stuckys, Janet Soldner, Glendon Klassens.

(Old) Mennonite missionaries at Sao Paulo airport, Brazil.

Congregation at La Mesa, Colombia, in need of a church building.

the burning question: "What is the meaning of brotherhood? Do international peace treaties which determine national boundaries, determine the limits of brotherhood? Or, is the language question the determining factor?" I have asked myself repeatedly why it is that we feel so comfortable in spending so much effort and money in one area and so little in other areas of need that cannot be described.

Sunday we left about 8:30 in the morning for La Mesa. This is a town of perhaps 2,500 inhabitants. First we walked through the downtown area and then had a visit with the pastor and a young man who is serving as evangelist during his vacation from school. Through Cal Flickinger, who interpreted for me, I asked the pastor whether he knew of any other evangelical gospel witness in this area. He knew of none. The young men told me of their work in visiting the people seeking to bring Christ to them.

From eleven to two we had a "triple-header." First was the Sunday school hour. I was impressed with the intensity of the discussion which I could not understand. Then came the worship hour when it was my privilege to preach. After reading Romans 5:1-8, I spoke on those things we have in common which are not dependent on where we live: salvation, singing hymns, and the Bible.

Then came the congregational meeting. The big question under discussion was the need—very great need—for a church building. About the need there can be no question. If we in North America feel that in an area where there are hundreds of churches and gospel radio programs throughout the day, there is still need, what can we say about an area where there is no other evangelical witness? This congregation is the only one in this whole geographical area. Seeing these facts and looking into the eager faces of the members, one cannot help but feel: "A church building must be built here."

Colombia is a poor country. Fifty cents a day wages is common. When people earn so very little, a great proportion of what they earn needs to go into the business of existence. Yet, the offering plate was passed and was well filled. However, it is not possible for a small group of believers to properly go forward in a context like this.

How much does it cost to build a church building with a seating capacity of three hundred? They can build a good church for $2,500 to $3,000. How astounding! Is it pleasing to the Lord that we spend so very much on our buildings at home?

In the evening we had a service in the new Cachipay church. How pleasant! It only cost about $2,500 and it seats about 200 or 250 people; it was almost full. This church was built co-operatively with the people here raising about half the money and the Church Extension Services, Inc., extending a loan for about half of the total to be paid in ten years. To pay this will "stretch" them considerably; the Board of Missions pays the interest to Church Extension Services, Inc., and, because of possible international currency problems, guarantees the loan.

I wish all people who have a part in making these things possible could hear the words of thanks and could see the eager faces of people expressing appreciation. It was a joy to speak to these people. Since they were in a new building, I spoke to them on "The Ideal Church," which is a sermon on the inner life of the church and its members. In Colombia, like everywhere else, people need to be reminded of their responsibilities and privileges in the gospel. It was a message on I Thessalonians 1:3: "work of faith," "labor of love," and "patience of hope."

Monday morning was spent in writing and visiting the school here. It was my joy to speak to the hundred children on Psalm 119:105. In the afternoon and evening the missionary staff met, during which time we went over the work. Included were questions regarding the need for Colombian workers, training of workers (what a difficult problem this is), and how to reach the territory for Christ.

Tuesday afternoon we went to Bogota for our final "look" at this area. The General Conference Mennonite Board of Missions has been considering the possibility of an outreach effort in Bogota. This is the capital city of about one million people, in which about fifteen evangelical churches are located.

Means of transportation in Colombia during siesta.

We went to the James Yoder family home for supper. The Yoders have accepted a challenge which is among the greatest facing Christians today. Both teach in an English school. Schools of this type exist all over the world for the benefit of government, business and other English-speaking people. Here the Yoders have the opportunity to witness for Christ.

In the evening we went to one of the Colombian homes to attend an informal meeting. Through the years quite a number of the children who went through our school at Cachipay moved to Bogota. These, and others, attended the meeting. It was a joy to speak to them briefly. Then I raised the question as to whether they felt a regular work should be sponsored in Bogota. The response was quick and unanimous.

James Yoder invited the group to his home for an October meeting, and they decided to get together once a month for the time being. The challenge in Bogota is not only to follow up these young people—and that is a very great need—but also to join the evangelical witness in the city.

Wednesday morning, September 20, it was necessary for me to make another departure. My final stop in Colombia was Barranquilla to visit Alice Bachert, one of our missionaries, who is living in this northern coastal city. In addition to conferring with her, I met some Baptist and Presbyterian friends. One of the chief

Group which met with Andrew R. Shelly, Bogota, Colombia.

James Yoders are teaching for two years in Bogota, Colombia.

Church services at Cachipay, Colombia.

School teachers at Cachipay who help in the church work.

leaders in Colombia for some years has been James Goff, secretary of the Colombia Evangelical Confederation, head of one of the schools sponsored by the Presbyterian church.

James Goff was at the airport on Friday morning to say farewell to Ronald Hilton, Director of the Institute of Hispanic American and Luso-Brazilian Studies at Stanford University and editor of *Hispanic American Report.* I was introduced to Dr. Hilton and conversed with him.

In Conclusion

It is not the purpose of this article to give a detailed summary and analysis of the trip. However, a few things might be mentioned. There is no question in my mind but that this is "the magic moment" for Latin America. The South American part of the Latin American world is big.

The people of South America are friendly. Courtesy seems to be "built in" rather than something "put on." Various races seem to get along well with each other. It is my firm conviction that if Christ can be brought to the masses of South America, it may be that they will be able to give us an interpretation of the gospel which is more fully oriented to the New Testament.

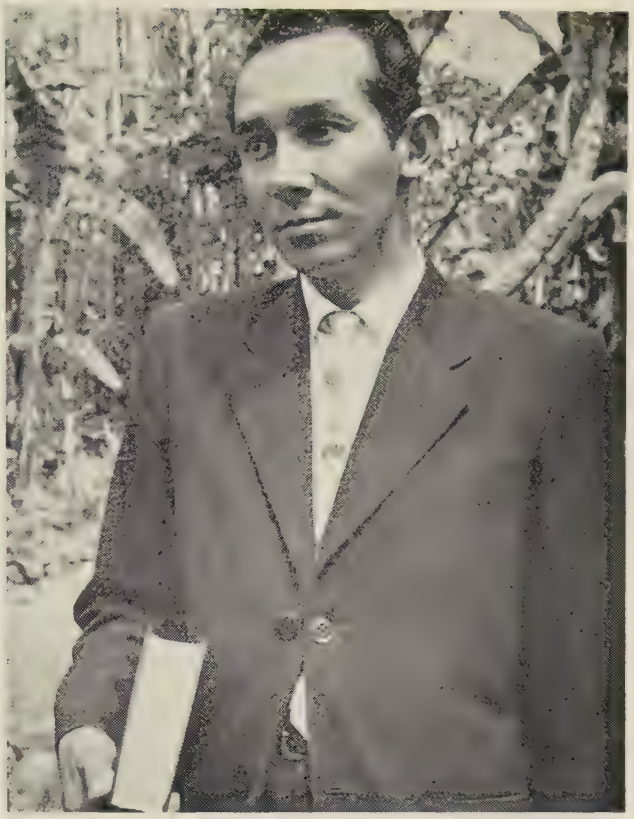
Three words summarize the challenge: the first is *brotherhood.* Verses like I Corinthians 12:13 ("For by one Spirit . . ."); Galatians 3:28 ("one in Christ Jesus"); and others take on new meaning. The great challenge we face is to join hands with our Christian brethren in South America for the spread of the gospel.

The second word is *opportunity.* While I was in South America, plans were initiated to give opportunities for the basic values of life to all people. The Christian church must take the great commission much more seriously if we are to give to all people the opportunity of the gospel. I was astounded at the number of "open doors" in South America. They are open doors in the sense of I Corinthians 16:9.

The third word is *action.* The hour has come when the church must match action with pious sentiment. The missionary hymns of the church must be expressed in obedience to the Lord of the great commission.

(Top) VERMITTLUNGSKOMITEE of Paraguay which has the oversight of the work done in conjunction with the General Conference Mennonite Church. (Center) Uruguay mission committee supervises the Mennonite mission work in that country in which the Conference boards of Elkhart, Indiana, and Newton, Kansas, co-operate. (Bottom) Meeting of ministers in Brazil.

The work of the ministers, missionaries and other public workers is supported by a medical staff. (Left to right): Dr. Gerhard Dollinger, Fernheim; Dr. and Mrs. Wilhelm Kaethler, Menno; Dr. and Mrs. Herbert Reichenbach, Friesland; Dr. Rakko, Neuland; and Dr. Rouvelou, Volendam (not shown). The Mennonite settlements of other countries also have their own doctors.



THE WITNESS IN LATIN AMERICA

This and the following articles are devoted to the Christian witness in Latin America. The article by Andrew R. Shelly and the pictures taken by him on this trip just a few weeks ago help us to grasp and understand more fully the physical and spiritual needs in these countries and the work which is being done by the Mennonites and which must continue and grow.

(Top, left) This is a typical Paraguayan boy in a town near a Mennonite settlement. (Top, right) Louis Rodriguez is pastor of the La Mesa congregation in Colombia. The great task is to win, train and support witnesses of the gospel among the native population of Latin America.

(Below) Mary Isaak, widow of the martyred missionary, Cornelius Isaak, who was killed while trying to bring the gospel to the Morro Indians in 1958.

Susie Froese, who teaches at Tres Palmas, Bolivia (see page 149).

Statistics about Mennonites in Paraguay

By J. W. FRETZ

The following series of tables will provide a glimpse of life among the Mennonites in Paraguay. The tables contain comparative statistical information relative to such aspects of colony life as population, family size, agricultural data, educational information, and a brief glance at public and private economic enterprises in the various colonies. Sometimes statistics were available for all seven Mennonite settlements and at other times, for only five of them.

Table No. I is an orientation to the names and the dates of founding of the seven Mennonite colonies in Paraguay. A most interesting point of observation in this table is the comparative size of each colony at the time it was founded with its size today. Every one of the seven colonies experienced significant losses at some point in its history due to emigration. The three colonies originating in Canada: Menno, Bergthal, and Sommerfeld, all had rather heavy losses during the very first year when some of the settlers were too discouraged to make the "long try"; but after that, none of these three colonies suffered heavy losses. The newer colonies, Neuland and Volendam, established in 1947 by refugees from Russia, have lost steadily and heavily. The tables for Neuland show that, between 1947 and 1958, 867 individuals left for Canada and with respect to Volendam, 758 colonists immigrated to Canada. In addition, there were emigrations to Brazil, Germany, and some to Argentina.

The total number of Mennonites migrating to Paraguay in the 21-year period from the first, Menno in 1926, to the last, Bergthal and Sommerfeld in 1948, amounted to approximately twelve thousand. In addition to the original immigrants, each colony tended to attract small numbers of settlers throughout the years. Today the Mennonite population in Paraguay is just slightly over twelve thousand. The figure in Table I does not count approximately three hundred Mennonites living in Asuncion, which is not considered a colony. Thus, the natural increase, that is, the excess of births over deaths over a 21-year period has been offset by steady migration from Paraguay. It is the opinion of this writer that emigration will tend to decrease and from now on a steady Mennonite population growth may be anticipated.

Agricultural Information

The seven Mennonite colonies in Paraguay all together own somewhere between 1,800,000 and 2,000,000 acres of land. Of this, about 37,000 acres are in cultivation. In the seven colonies there is an approximate total of 2,000 farms. This would mean an average of 18½ acres per farm in cultivation. The farm size ranges from an average of nine acres in the newer colony, Volendam, to 33½ acres in one of the older colonies, Fernheim.

A point of interest regarding agriculture in the Chaco is how cotton has consistently remained the chief cash crop for the Chaco colonies. Acreage devoted to cotton has kept pace with the increase in the number of farms. For instance, in the Menno Colony in 1943, 3,000 acres were devoted to the growth of cotton by 475 farmers, whereas in 1958, the acreage had increased to 5,280 by 717 families.

In the colonies of eastern Paraguay, cotton has been practically discontinued as a cash crop. Friesland farmers moving from Fernheim in 1937 first planted a considerable amount of cotton. The highest number of acres, 866, in 1940 gradually declined so that there were only 24 acres planted and by 1958 practically no farmer planted cotton. In place of cotton, corn has become the chief cash crop in the eastern colonies. Wood is producing comparatively little income in Friesland and Volendam, but it still provides a chief source of income in Bergthal and Sommerfeld colonies. This is characteristic of the pioneering stage of an agricultural colony but will not continue over a long period of time.

Table No. II will illustrate changes in the agricultural picture that have taken place over a ten-year interval. It will be observed that growth has taken place in almost every area. The average acreage per farm in cultivation increased from 12 acres in 1950 for the five oldest colonies to an average of 28 acres per farm for these same five colonies in 1958. It will be noted also that the amount of livestock increased, especially for horses, cattle and poultry. Hogs and sheep are not items that are increasing rapidly in the Paraguayan colonies.

Mechanization is increasing notably. Not only is this true in the area of horse-drawn and hand equipment but also in power machinery and such items of convenience and communication as refrigerators and radios. Whereas in 1948 there were few trucks, tractors, jeeps, refrigerators and radios, in 1958 a significant increase is noticed in these items on Mennonite farms. One colony, Sommerfeld, had 47 tractors in 1958. All the colonies together had a total of 91 tractors in that same year. Whereas in 1948 there were only thirteen trucks, most of these in Fernheim, by 1958 there were 66 trucks and jeeps in all seven colonies. There is every indication that as highway transportation is developed and markets improved, the items of mechanization will correspondingly increase.

There were only fifteen radios in all of the colonies in 1948, but by 1958 there was a total of 139 radios. Refrigerators, which were found only in colony hospitals

TABLE NO. I

MENNONITES IN PARAGUAY

Dates of Colony Establishment and Population

December 31, 1958

	Menno	Fernheim	Neuland	Friesland	Volendam	Bergthal	Summerfeld	TOTAL
Dates of Establishment	1926	1930	1947	1937	1947	1947	1947	—
Inhabitants at Time of Founding	1,598	*1,481	2,389	*784	1,172	**792	**809	9,025
Inhabitants as of December 31, 1958	4,457	2,500	**1,715	955	***1,067	700	717	12,111

* The 784 original settlers of the Friesland Colony were a split from the Fernheim Colony.

** Estimated on basis of other known facts—out of 1,700 original immigrants in these two colonies, approximately 500 returned to Canada without establishing themselves during the first year.

*** This decline is due to heavy emigration to Canada and Brazil. Neuland lost 867 individuals and Volendam 758 between 1947 and 1958.

TABLE No. II

AGRICULTURAL DATA

1948 — 1959

	Menno		Fernheim		Neuland		Friesland		Volendam		Bergthal		Sommerfeld		Total	
	1948	1958	1948	1958	1948	1958	1948	1958	1948	1958	1948	1958	1948	1958	1948	1958
No. of Farms	525	583	261	258	538	323	168	203	295	241	110	137	120	198	2,017	1,943
ACRES PLANTED																
Cotton	3,090	5,280	2,190	2,050	389	2,425	168	2	0	6	—	—	—	—	5,837	9,757
Kaffir	3,125	4,122	2,026	1,955	312	2,150	288	303	106	130					5,857	8,660
Peanuts	500	2,207	595	3,338	180	895	29	5	31	20					1,335	6,465
Beans	375	317	340	140	—	—	19	0	—	—					732	457
Corn	0	0	0	0	0	0	480	1,185	123	697					603	1,882
TREES																
Citrus	3,817	8,480	4,459	5,924	179	11,938	5,060	4,043	—	6,814	—	—	—	—	13,515	37,199
Shade			4,692	8,198	462	9,004	—	3,151	—	1,701					5,154	22,054
Dates	0	2,112	—	—	—	—	0	0	0	0					0	2,112
FARM ANIMALS																
Horses	1,550	3,627	1,434	1,575	113	1,367	482	551	307	582					3,886	7,702
Cattle	14,446	25,923	11,362	10,690	588	8,841	3,257	4,121	514	6,951					30,167	56,526
Pigs	850	1,552	465	392	110	450	503	320	110	385					2,038	3,099
Sheep	660	876													660	876
Chickens	17,000	42,270	10,402	20,163	1,527	13,028	5,308	5,863	1,697	7,405					35,934	88,729
FARM IMPLEMENTS																
Plows	540	1,096	296	514	65	436	142	130	48	167					1,091	2,343
Cultivators	510	1,096	322	589	24	393	114	130	1	158					971	2,366
Planters	250	439	128	290	0	261	12	18	0	21					390	1,029
Discs	5	253													5	253
Tractors	0	12	0	9	0	4	0	5	0	2	0	12	0	47	0	91
Trucks	0	8	13	24	0	7	0	8	0	0	0	5	0	14	13	66
Refrigerators	0	14	0	17	0	2	0	3	0	2	0	3	0	16	0	57
Radios	0	18	15	63	0	34	0	15	0	5	0	2	0	2	15	139

if at all in 1948, have increased to 66 in 1958 and were now found in many of the more prosperous homes. The ratio of refrigerators to families is still only one to thirty-six, even though in this hot climate a refrigerator can be called a necessity for every family.

In all of the colonies, there is an interesting combination of capitalism and socialism in evidence. That is to say, there is private ownership and public ownership of the economic enterprises. Table No. III is a summary of the private industries in the seven colonies. A study of this table indicates a wide variety of services provided in the colonies on a private enterprise basis. On the other hand, Table No. IV shows the enterprises owned and operated by the colony as such. These would illustrate a form

TABLE NO. III

Private Industry in Mennonite Colonies
As of December 31, 1958

	Menno	Fernheim	Neuland	Friesland	Volendam	Bergthal	Sommerfeld	TOTALS
Stores	2	5	3	2	2	1	2	17
Carpenter Shops	3	8	6	2	5	5	3	32
Backsmith	13	7	10	8	2	1	2	43
Sawmills	13	0	4	2	1	2	8	30
Shoemaker	3	4	3	3	3	1	1	18
Butcher	0	0	4	2	0	2	2	10
Brick & Tile Factories	3	3	1	1	1	0	0	12
Tinsmith	4	3	0	2	1	1	1	12
Mechan. Repair Shops	3	8	1	3	0	2	3	20
Radio Repair	0	0	1	0	0	0	0	1
Clock & Watch Repair	0	2	1	0	0	0	0	3
Photographer	0	1	1	1	1	0	0	4
Furniture Factories	2	0	0	0	0	0	0	4
Tailor Seamstress	5	13	4	5	5	2	4	38
Starch Factory	0	0	0	0	1	0	0	1
Hotels	1	1	0	1	1	0	0	4
Home Industry	1	0	0	0	0	0	1	2
Foundry	0	1	0	0	0	0	0	1
Baker	0	1	0	0	0	0	0	1
Shoe Factory	0	1	0	0	0	0	0	1

of social ownership in that they are not privately owned. The size of the public payrolls and the activities engaged in are given in this table. Each of the colonies has its own cooperative store and colony industry. Likewise the colonies all assume responsibility for the health and medical care of their citizens. All of the colonies have either hospitals or clinics. Each of the colonies is also responsible for the school system and the colonies assume responsibility for such welfare concerns as insurance programs, care for the widows and orphans and the aged where families can not look after their own.

Nowhere in any society does one find the equal of

TABLE NO. IV

Mennonite Colony Employees, as of Dec 31, 1958

	Menno	Fernheim	Neuland	Friesland	Volendam	Bergthal	Sommerfeld	TOTAL
Administration and Staff	3	6	4	3	3	3	1	23
Cooperative	15	21	12	9	8	4	5	74
Industry	25	25	2	13	20	9	0	94
School	42	28	14	11	11	6	6	118
Hospital	16	26	19	14	21	0	5	101
Others	13	20	6	1	29	2	0	71
Outside Colony	6	3	5	0	1	0	0	15
Total	120	129	62	51	93	24	17	496

Includes rice plantation workers, Paraguayan woodsmen.

comprehensive and accurate records of economic and social life as one does in the Mennonite colonies in Paraguay. Certainly in the United States and Canada among the Mennonite communities such records are nowhere found. The writer did not find anything comparable in any of the non-Mennonite colonies in Paraguay or among Mennonites in Uruguay or Bolivia. In the Paraguay Mennonite colonies complete records are available not only on such general information as has been given above, but a great many other detailed data are also available for the asking, such as the number of births and deaths by sex, colonies, age and residence, the number of children in school by grade, age and sex, the number of commodities planted by acres and the yields of each of these commodities by acres and by individual farms, the number and kinds of trees per farm, and such items as the number of wells and the kinds of water and a great deal of data pertaining to weather in each of the colonies. All of this reflects a great deal of group self-consciousness and an awareness of historic importance for the present and for the future.

NEW FRONTIERS FOR SOUTH AMERICAN MENNONITES

By JOHN R. SCHMIDT

OUR SAVIOUR, Jesus Christ, came to earth to serve. Our Mennonite heritage speaks of the emphasis which our forefathers placed on the importance of serving and helping the one in need, as Jesus did before them. There has always been a strong feeling of brotherhood in our Mennonite fold. With the development of better communications, there is a greater tendency for people to become calloused to the needs of others, to lose the spirit of serving. For Mennonites of any country to refuse military service makes them conspicuous in the eyes of the world. This has led to stronger service programs for Mennonite youth to demonstrate more fully the meaning of Christ's teachings to us. We are not satisfied with deferment from military training without substituting a positive witness.

The nineteenth century was a period when Mennonites in Russia enjoyed great prosperity. Their concern for service did not manifest itself very readily. When the Revolution came in the early part of the twentieth century, concern for the poor and the suffering became more evident. Many a Paraguayan Mennonite was troubled because of his apparent unconcern of the past and recalled

this as he started out in Paraguay. However, the pioneering days, with drought, locusts, and revolutions, made it difficult to follow a different way in Paraguay. We must remember that the Mennonites who came to Paraguay were those who for the most part, could not go to any other part of the world. The families with members who had tuberculosis, traucoma, the mentally ill and the crippled, all were not permitted to go to any other country but could come into Paraguay. This at that time, gave real cause for gratitude. However, with a new generation growing up, this thankful feeling tended to weaken. This causes one who realizes the need for people to serve, to have a real concern.

Mennonites of Paraguay have made marked progress economically. For the Paraguayan neighbor this is not always understandable. He saw the Mennonites coming into Paraguay without anything. Soon the Mennonites lived in whitewashed homes. More recently large loans have been made, including a $1 million loan from the United States government with which farm machinery was bought, especially tractors. The Christian viewpoint of good stewardship and also the best way from a psychological standpoint is to serve your neighbor in some tangible way, to share your blessings with others. Hence, there is a balance which Mennonites in Paraguay have to make between service to their neighbors and work they do for themselves.

The readers may well wonder whether concern for peace with one's neighbor must be the motivating force to do good. Does not the Christian call, "love thy neighbor as thyself" or "to have opportunity to do good and do it not is sin," etc., give enough reason for wanting to serve your fellowmen? We are all very human. How about our own voluntary service program? We all know that not until the involvements of the two world wars did we come to stimulate our growth to give time for some Christian service as part of a Christian duty. We had the draft to push us and peace institutes and peace teams to pull us before we had the active voluntary service program we have today. There is no draft pushing the Mennonites in Paraguay since their youth have exemption from military service.

After some difficult pioneer efforts, some positive steps have been taken by the Mennonites in Paraguay to have their youth give time for Christian service to their neighbors. The first service of this kind was with the leprosy mission service started in January of 1952. (See *Mennonite Life,* January, 1958.) Youth who participated in this often had to face severe opposition from fellow Christians in the colony. The basis of opposition was, "If the government sees our young people able to go out and serve, it will say, 'We should draft them to serve for us' " or "Don't we make a contribution that is big enough for our country by showing good farming methods, bringing in good livestock, and producing for our country?"

For many a young Paraguayan Mennonite who has given a period of Christian service, there has been an awakening which has had its influence on parents, ministers and young people of their church. The result is that many more voluntary service projects have been started, such as providing help for the mental hospitals, the tuberculosis sanitorium and the orphanage, all in Asuncion, the latter being a service for girls. The latest development is serving on a PAX team in Chile in the wake of severe earthquakes. The Mennonites of Paraguay have always had a great interest in missions, which has resulted in establishing missions to the Indians of Paraguay, to Paraguayans, and in some of the non-Mennonite German colonies. With the emphasis, acquaintance and awareness of the importance of voluntary Christian service for their youth, opportunities for service have been incorporated in their mission programs. All this is also very closely linked with the Spanish Biblical Seminary in Montevideo where young people are trained for mission work with the people of their country. So often voluntary Christian service will open the horizon for the one who serves to go on to seminary training and a lifetime dedication to the Lord's work.

The infiltration of Communism into South America is very evident. We know that in former years Russia did not have the necessary trained Latin Americans to take advantage of the revolutions that come to all South American countries. Now Cuba is supplying this youth, many are being trained and the impact this will make in South America in the future is hard to evaluate or even to imagine. It is bound to be tremendous. There is a counterbalance for this however, which Christian missions are making which we do not want to forget.

In our travel by car from Paraguay to the United States, we were made aware of the fact that in each little village there were faithful mission workers giving out the Gospel. Most of them were in the pioneer stages of their work, but local people are being brought to the firm convictions of a Christian life. We know that the Communists have a very effective program. A Christian service program with a strong evangelistic emphasis is our only counteraction. Too many readers are not aware of the fact that we have a continent to the south of us with 190 million people and that 60 per cent of them are under twenty-one years of age. The estimation by present trends is that in forty years Latin America will have 500 million people. The past showed much illiteracy, but this future generation is growing up literate. This fact makes the potential so much greater. A genuine service of love as demonstrated by Mennonite voluntary service in the name of Christ is most essential in the guidance of this potential.

The world is very fearful today because of the treacherous power which is in the hands of sinful men. To let this frustrate us is to show our lack of faith. Mennonites in South America have opened doors to serve "in the name of Christ," and God has promised his word will not return to him void.

Agricultural Missions

By I. W. MOOMAW

In view of their predominant agricultural heritage and continuing interest in rural affairs, the concept of agricultural missions is a "natural" for Mennonites. The observations in this article apply to all so-called "underdeveloped" areas of the world today. The Editors.

A credit banker in the Philippine Islands recently made some comments as to the role of the church in view of revolutionary change, the striving of village peoples for a better life, and political tensions. He said, "Let us not view this revolution in any light sense. Nor should we look at it through political eyes alone. I believe God wishes to speak to us through this turmoil and the rush of historic events. We should be alert to what God would have us do. Maybe the church has been neglecting the 'weightier matters' about which Christ spoke—justice, mercy and faith. In the barrios and villages especially, the church is called to extend a helpful and compassionate hand to those who are striving so nobly for a more abundant life."

While I have been engaged in agricultural mission service for 35 years, his cogent remarks set me to thinking more seriously than ever before. In this article I shall try to discuss several aspects of the rural world mission of the churches.

What Do We Mean By Agricultural Missions?

I can best answer this question by giving you some of the reasons young people give for dedicating their lives to this work. I recently visited sixteen agricultural colleges to meet students interested in agricultural mission service. Early in the interview, I asked each of them the same question: "Why do you wish to take up this work?" Below are some of the more frequent replies:

"I like farming and I like people: I believe I can best serve God in that way."

"A combination of faith and works is the best answer to poverty and hunger. It is Christ's way."

"We can best tell people of God's love as we work with them during the week."

"I believe Christ is the Prince of Peace and the Gospel applied to rural problems is our best way to deal with poverty and bring world peace."

"God gave us the soil and if we use it as he intended, there can be food for all"

In brief, agricultural missions includes all efforts to express the Gospel among village people in practical ways so they can see its relevance to their day-to-day problems, and choose Christ's way as the basis for life.

The Unique Role of the Church

Some will ask, "Is there a place for the church since we have many other agencies for "technical assistance"? Some speak glibly of our time as the space age or the atomic age. But in a true sense this age is the age of the hungry and the dispossessed. Never before have so many of God's children been without food—never so many without homes.

The task of raising the level of living in the midst of teeming populations, eroded soil, lack of capital, shortage of crop land, rack renting of land, and usury is more difficult than many seem to realize. There is need for technical aid and for outside capital applied wisely. But if we apply these remedies alone, we deal only with the symptoms of poverty rather than its causes. Life, as God designed it, has its moral, spiritual and physical aspects blended into a unified whole. The church can minister to all of life; as it follows the prophetic injunctions of the Bible it strikes at the basic causes of poverty, such as war, soil erosion, usury, oppressive systems of land renting, social injustice, ill health, illiteracy and fear.

There is also the status of women. Here the church has always pioneered. Experience shows a clear correlation between success of technical assistance programs and the status given to women. Economic problems are not solved effectively in the field unless they are also considered in the homes. The church can focus its efforts toward those most in need. It is no secret that large numbers of the most needy in Africa, Asia and South America are not reached by efforts at technical assistance alone.

Only a broad program that involves the best insights of community development, knowledge, social justice, health, dignity of labor and compassion, can effectively reach the millions who are at the bottom of the ladder. Secretary of Agriculture Orville Freeman has said that there are clear functions that the church and other voluntary agencies can perform better than government can. Service to the most needy appears, clearly, to be one of them.

What Does the Agricultural Missionary Do?

The first record of agricultural mission service is that of William Carey, missionary, scholar and agriculturist, serving in India over a century ago. In the year 1794, he wrote to friends in England, "Send us plough wheels and scythes. Send also, the best seeds, plants and tubers." The people we would serve are hungry, many starve. Today there are 290 people qualified in agriculture and Christian home life serving under the churches in Asia, Africa and Latin America. In addition to these there is a large number of Christian national leaders engaged in rural work. The following partial list of projects and activities will give a fair cross section of what they are doing:

Model village farm home at World Agricultural Fair, New Delhi (top). Rural pastors study preparation of seed-bed during village pastors institute in Brazil (right). Storing grain in West Africa (bottom). Village girl in West Pakistan learns to embroider through rural missions.

Types of Work	Number of Projects
Rural Training for Ministers	42
Lord's Acre Projects	85
Rural Service Centers	64
Extension Services	43
Cooperative Societies	41
Land Settlement Projects	16
Mission Farms	57
Revolving Loan Funds	11
Cottage Industries Training	84

There is a clear trend toward extension types of work carried out with the people in their homes and fields. This represents a welcome advance from the former emphasis upon mission farms as demonstration centers or upon central institutions, although they, no doubt, served a useful purpose at the time they were started. Extension services, carried out with the people on their own land, have special advantages. The cost is less and the work is more likely to be accepted by the people. The services of the agricultural missionary are available to all on the basis of need. In general, the agricultural missionary joins hands with others in a partnership of Christian witness and service expressed in a variety of ways.

Steps Toward a More Adequate Christian Rural Program

Christian national leaders and representatives of mission boards met in Rye, New York, November 15-16, 1960 and gave serious study to the most needed areas of emphasis for the years ahead. Here are some of their recommendations:

1. The number of overseas workers qualified for rural work should be substantially increased. While the number of agricultural and home life missionaries, 290, is encouraging there are several sobering facts:
   a. Even though over 80 per cent of the "younger churches" are among neglected village people engaged in a fierce struggle to live, the 290 constitute less than 3 per cent of the total missionary staff.

b. The "readiness" of people, the interest of governments, and the disenchantment toward technology alone as an answer to poverty, create a situation which requires churches to work more vigorously and more effectively than ever before.

c. The problems of hunger and fair stewardship of God-given resources will certainly be faced. By whom and how?

2. We recommend that a course outlining Rural World Problems and the essentials of Rural Reconstruction be given to all outgoing missionaries.
3. We reaffirm our conviction that village pastors must have specialized rural training. Specifically, we recommend that necessary funds or personnel be made available for supporting such training in seminaries, Bible Schools, in-service institutions for pastors.
4. As new situations arise needing men and women of mature knowledge and specialized experience, we recommend that, where requested, the mission boards supply mature specially qualified people in such fields as:

Cooperatives: Millions of oppressed people have no source of credit except the moneylender and his usurious rates of interest. Christian cooperation or mutual self-help is one of the best means by which these people can aid each other.

Land Stewardship: In at least five different regions of the world, a qualified person would be of great use in matters of land stewardship, Lord's Acre projects, and the establishment of landless families on available land. The Old Testament provides our first record as to man's land hunger and agrarian tension today, the churches are supinely taking a second place and oppressed people are looking to secular forces for help. This should be sobering to us.

Revolving Loan Funds: The need for small amounts of capital at moderate rates of interest, with assistance in the investment of funds, is almost universal. Wherever a revolving loan fund has been used prudently, its usefulness has been clear. Here is a work so urgent and promising that the churches should no longer delay making qualified people available. The needs of the people are often quite simple—a bullock for replacement, seed, fertilizer, or simple tools. Where such funds are wisely administered, the losses are extremely low.

Village Industries and Marketing of Products: Unemployment in densely populated regions deserves careful attention. Although both industrial and technical schools have served effectively, there is great need for professional aid to village people in organizing local industries, securing raw materials, and in designing and marketing products.

5. Because of the great shortage of rural leaders, we recommend that special scholarships be made available through churches, mission boards, and other agencies to encourage the preparation of those who wish to serve in rural areas. Wherever feasible, training facilities within a candidate's own country or a neighboring one should be utilized.

The work of rural missions is not easily expressed. For it is more than a mere network of activities. It is a ministry carried forward in the spirit of Christ. The aspirations and hopes of millions of people cannot be satisfied with materialistic goals alone. The services of the mission to which the church is called include the Christian significance of agriculture, the nurture of the rural family and the rural church.

Village life in many countries is being shaped today in new and strange crucibles. Political revolution, the devastation of war and the rise of secularism bring added tragedy to the lives of those who have waited too long already. We plead for an advance of this practical expression of the Gospel. The mood of our world and the unrelieved poverty of our time call out for a ministry of both word and deed.

Peace Corps: Child of the Historic Peace Churches

By J. W. FRETZ

There is a sense in which the Peace Corps is a child of the Historic Peace Churches. For a long time man has been looking for an alternative to war and violence as a means of solving human conflict. William James, the Harvard psychologist-philosopher, said that man would never get rid of war until he found a moral equivalent to war. Ever since the time of Christ, the Christian church preached about "the better way" of love and good will of which the Apostle Paul spoke, but it was seldom able to convince the state to embark on such a way of love in times of national and international tension and crisis.

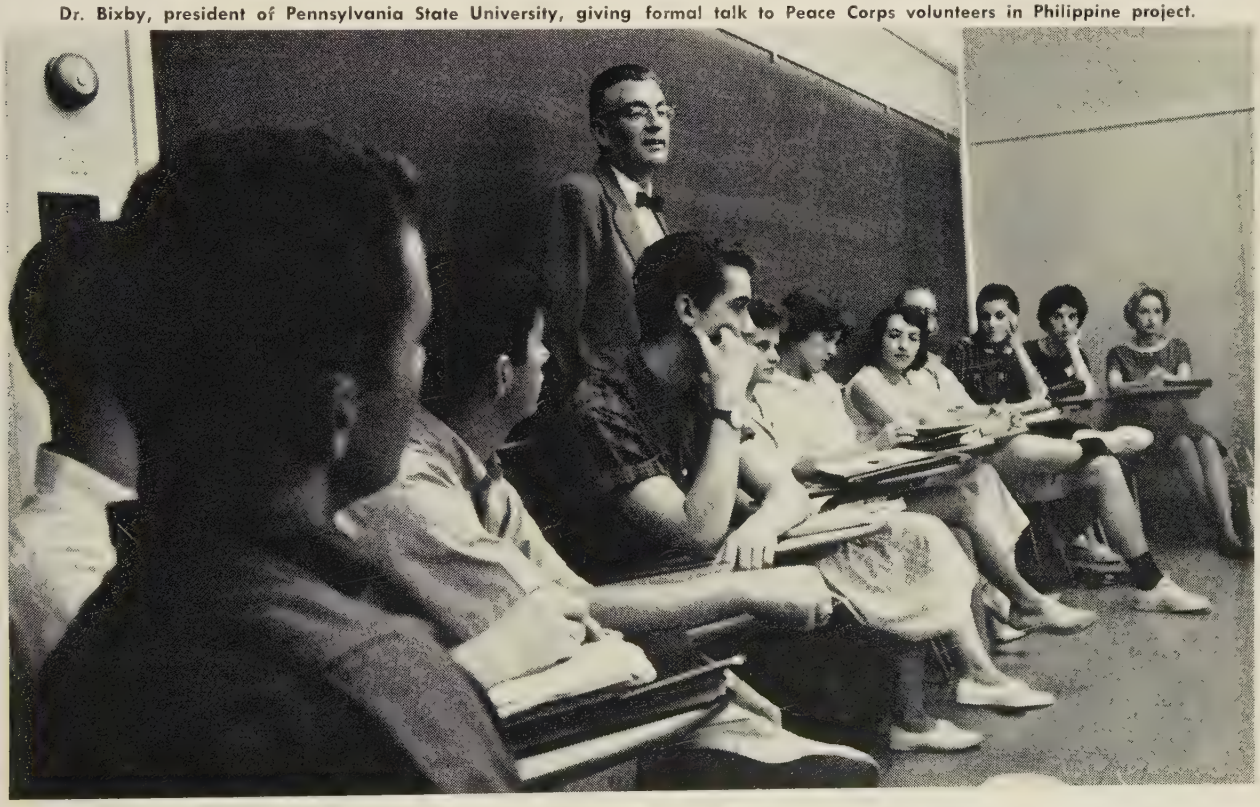
The historic peace churches, in modern times, have been among the first effective demonstrators of concrete alternative programs to war. It can be said that the Mennonites are the oldest of the historic peace churches to have demonstrated such an alternative program. This was already begun in Russia in the nineteenth century. There the Mennonites worked out a rather extensive program of alternative service with the Russian government. Mennonite young men, instead of going to military service, rendered alternative service in government forestry work and hospital and sanitation service. This Russian alternative service worked effectively down to the time

Peace Corps volunteers in Colombia project during a language laboratory examination. (Additional illustrations on inside back cover).

of World War I. The cost of the program to the Mennonites in Russia was heavy, but the churches were willing to make this sacrifice in order to be permitted to honor their own consciences.

When, in the late thirties, the United States adopted a program of military peace-time conscription, the historic peace church leaders decided that they would not be willing to participate in such a program of military training. The leaders of the Society of Friends, the Church of the Brethren, and the various Mennonite groups worked out an alternative proposal to military service. A delegation from these three groups called on President Roosevelt and announced to him that they represented Christian people who were unwilling to fight for their country but were willing to do some constructive work as an alternative. One of the delegates reported that when Roosevelt heard this statement, he banged his hand on the table and said, "Good! Fine! I am with you." He was glad that the peace churches were willing to do something positive. Conscientious objectors in World War I had only negative alternatives. Following this and other sessions, a program of alternative service was

Dr. Bixby, president of Pennsylvania State University, giving formal talk to Peace Corps volunteers in Philippine project.



worked out which came to be known as the Civilian Public Service program.

Following World War II, many sincere Christians were interested in voluntarily rendering service to their country when the draft no longer required it. As a result, the various historic peace churches developed extensive programs of voluntary service. The program, now known as 1-W Service, also emerged after World War II as an extension of the types of service which young men could render in many benevolent and nonprofit institutions throughout the world. One of these interesting voluntary service programs has come to be known as Pax. This program has involved approximately 350 young men since it began in 1951. These men have served in Germany, Greece, Algeria, the Belgian Congo, Peru, Liberia, South America and Newfoundland.

Another emergent of World War II was the International Voluntary Service, a program promoted by a number of church organizations, with concerns for their youth who were conscientious objectors, of which the Mennonite Central Committee was one, to give opportunity for a peace testimony.

It was in the light of this general background that much of the character of the Peace Corps has developed. These various voluntary service programs have been a concrete demonstration of a practical alternative to war. They have persuaded many of the skeptical citizens that pacifism had genuine practical implications. Furthermore, it provided an answer to many frustrated citizens who had been disillusioned with World War II. They discovered that the harvest of Communism was as wicked as the National Socialist enemy they had sought to destroy.

When the Peace Corps idea was proposed during the 1960 presidential campaign, it caught fire like a dry straw stack to which a match had been held. The idea captured the minds of young people everywhere, and older people who, while not enthusiastic, were also not antagonistic to such a proposal. One young man told the writer that it was this factor that persuaded him to vote for Kennedy. The American people seemed ready also for an idea which provided a certain measure of relief from the frustrations, stagnations, and meaninglessness of two years of military training. The Peace Corps idea swept the country. It seemed as though Victor Hugo's observation, "Nothing is so powerful as an idea whose time has come," had come true.

What Is the Peace Corps?

The Peace Corps is an independent agency within the Department of State. Up to this point, it is operating under an executive order and is financed by funds from sources at the disposal of the President. A bill was introduced into the Senate and the House of Representatives on May 31, 1961, outlining provisions for a permanent Peace Corps with the government.

The provisions of the bill include an appropriation of forty million dollars to recruit, train and maintain 2,700 members in the Peace Corps Service until the middle of 1962. It is anticipated that the cost for one person in the Peace Corps will be ten thousand dollars a year, one thousand of which will be required to train the individual and nine thousand to maintain him. All Peace Corps members will be provided full maintenance, transportation, training and approximately two dollars a day for a personal expense allowance. Another provision of the bill is that each Peace Corps member would receive $75 per month for each month in service up to the time of his separation. Most service periods are for two years. If the Peace Corps member needs vocational guidance and help in job placement after his service, the Peace Corps makes provisions for this also.

Administration of the program will be by means of contracts with the various countries requesting such help. There are five types of agencies through which contracts may be carried out.

1. The Peace Corps may help operate and supervise its own projects. It anticipates using 1,263 volunteers and spending $11.4 million of the proposed $40 million.
2. Contracts may be drawn with voluntary agencies such as CARE, IBS, MCC, AFSC, BSC, and others. It is estimated that $8 million of the proposed $40 million will be spent on contracts with 18 private welfare agencies, using 25 volunteers per project.
3. The third method of contracting may be through colleges and universities. It is estimated that of the $40 million requested, $18 million will be spent in twenty projects with fifty people each.
4. Other contracts will be operated through federal agencies such as Intergovernmental Co-operation Administration.
5. The fifth contractual arrangement will be with international agencies such as UNESCO.

Almost all of the projects require that members chosen for the Peace Corps will be required to take three months stateside training, most of which will be offered in one of the universities in America. In this three-months training course, there will be emphasis on understanding culture and history of the host country. An effort will be made to teach something about the people, their customs, institutions, traditions, and language where that is necessary. Medical training courses will be offered as will courses in international affairs where theories of nationalism and communism will be discussed. In addition to this three months training, for practically all of the Peace Corps members, there will be shorter periods of training in foreign countries prior to entering fields of service.

Recruitment is done by the Peace Corps, but may be assisted by any other agencies. All applicants must complete a general questionnaire. In addition to this, applicants must take special entrance examinations. It is assumed that such examinations will be offered about four times a year in various cities throughout the country.

The first list of volunteers found 6,457 candidates eligible to take the Peace Corps examinations. There

were 4,265 men and 2,069 women. Approximately 6,000 were single and 350 married. Of the volunteers, 521 had a high school education, 3,942 had finished college, and 1,539 had done graduate work. Africa, Middle East, Asia, and South America were the order of preference for countries to serve in.

Questionnaries can be filled out by interested applicants at any time. No agency may restrict personnel to one particular ethnic, national, religious, or racial group. All recruits must "forswear all religious, commercial, or political propagandizing and proselytizing." This does not mean that Peace Corps members may not have religious convictions or that they may not practice their religion; it merely means that they shall not promote their views on the job. It is a request similar to that made of American government employees such as mail carriers, postal clerks, or public school teachers.

The Peace Corps and Pax

There are interesting similarities and contrasts between the proposed Peace Corps and the Pax program of the Mennonite Central Committee. By way of contrasts, the Pax program is religiously motivated and controlled by the church. Those going into Pax service are expected to be consecrated Christian young men who wish to give a witness through service in the name of Christ. The motives of the Peace Corps are lofty humanitarian motives. The men are interested in performing a service in the name of the United States government. As one of its spokesmen said, "The Peace Corps is a program of universal public service. The mission of the Peace Corps can be a moral and blessed mission." Pax service costs the volunteer, or his church, $75 to $100 a month, while the members of the Peace Corps are paid a modest amount for their service at the expense of the government.

There are a number of points the two programs have in common. Both appeal for and depend on volunteers. The Pax man may be responding in answer to the draft, but the Peace Corps members do not have guaranteed exemption from military service. Both programs are seeking to develop better international understanding and brotherhood through direct face-to-face service and communication. Both are converting "swords into plow shares and spears into pruning hooks" or converting instruments of injury and destruction into instruments of industry and construction. Both are feeding the hungry by teaching the use of scientific agricultural practices which will produce more food. Both are visiting the sick by means of health programs which vaccinate for communicable diseases and use the new drugs to overcome illness. Both release people from prisons of ignorance and superstition through training the underprivileged to read, to think, to write, and to learn how to cooperate with nature in the use of the God-given resources at hand.

One finds it hard, therefore, to draw a clear and distinct line between motives, methods, or service of Peace Corps and the church-maintained program. One is reminded of the conversation between Jesus and his disciples as reported in Luke 9:49-50: "And John answered and said, Master, we saw one casting out devils in Thy name, and we forbid him, because he followed not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us."

The Peace Corps will not eliminate the program of voluntary service carried on by the historic peace churches. It is the judgment of the writer that the Peace Corps will strengthen rather than weaken the existing church programs. It provides an element of competition which will stimulate the historic peace churches and their people to do better than they have before. It will tend to reduce temptations to vanity, self-righteousness, and complacency. The Peace Corps program should not become a substitute for the Pax program, but should be supported as a commendable step forward in that the government, as an instrument of foreign policy, has adopted this means of building international relations and good will. While not providing all answers to the world's problems, it is a major step forward and a great improvement over dependence on military service and means of violence to settle difficulties. It may become the great noble experiment of the twentieth century. Whatever its shortcomings, it should be heartily approved by Christians as a positive instrument for peace by the United States government. Information may be secured by writing to Peace Corps, Washington 25, D. C.

Latin America in Mennonite Life

Ruth Birkholtz Bestvader, "Mission Work in Colombia," April, 1949.
Peter Klassen, "Mennonites in Brazil," January, 1947.
Menno Klassen, "Adventures in Chaco Agriculture," October, 1952.
J. W. Nickel, "Canadians in East Paraguay," January, 1950.
C. J. Dyck, "In South America," October, 1951.
John R. Schmidt, "Medical Service under Pioneer Conditions," July, 1947.
Waldo Hiebert, "Mennonite Education in the Gran Chaco," October, 1947.
H. A. Fast, "Mennonites in Paraguay, 1939-1945," January, 1946.
Henry H. Epp, "Twenty-five Years Fernheim," October, 1955.
H. S. Andres, "Colonia Mennonita in Uruguay," July, 1949.
Gustav E. Reimer, "Von Danzig nach Uruguay," July, 1949.
J. W. Fretz, "A Visit to the Mennonites in Bolivia," January, 1960.
J. S. Postma, "Transplanted Witmarsum," January, 1956.
John R. Schmidt, "Helping Lepers in Paraguay," January, 1958.
J. W. Fretz, "Trans-Chaco Highway," January, 1960.
W. Schmiedehaus, "From Russia to Mexico," January, 1948.
W. Schmiedehaus, "Mennonite Life in Mexico," April, 1947.
J. Winfield Fretz, "Mennonites in Mexico," April, 1947.
"Mennonite Life Goes to Mexico," January, 1952.

For comprehensive treatment see "Pioneering in Paraguay," January, 1950.

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From the Mission Field

I Was Blind

By CHRISTENA DUERKSEN

"IMPOSSIBLE," said the man brusquely. "I cannot take you with me. Talk no more to me of the matter." Impatiently he swung himself out of the house and did not come to eat the evening meal. The woman had not eaten either.

Now it was night. The woman stirred uncomfortably on her rough string cot. Although she was now always in darkness, yet she knew it was night. The sounds that accompany waking hours were missing as well as the warmth of the sun's rays.

From the other cot came measured breathing. Her "man" had come in late and was now fast asleep, undisturbed by the fears that clutched at her heart.

A year ago her brother had consented to the man's request to have her live with him. She had not protested for she was one of India's unfortunate widows. For her there was no hope of marriage. This man was a timekeeper for the public works department and villagers looked up to him as a man of importance. And she had felt honored to be chosen by him.

Again she remembered his words, "Impossible, I cannot take you with me." Up to this time she had felt reasonably secure with him. He had not been unkind to her and she, in turn, had done what she could for him—tended the fires, cooked the simple meals and taken the place of a woman in his temporary home. She had known that he had a wife and children in another district but they were far away. She had not worried about them.

With anguish she thought of those days when her eyes had become inflamed and sore. Villagers had been solicitous. "My aunt put red pepper water in her eyes and it helped." Still another had suggested a plaster of potent neem leaves. She had suffered untold agony and nothing had helped. Then one day there had come the awful realization that she could not see. At the same time she had also noticed that her man's heart towards her was not as it had been before.

Wearily she sought a more comfortable position for her unwieldy body. Only that evening he had said, "Bai (woman), my work here is finished. I am to go to the home district, I am leaving tomorrow."

"I must bid farewell to my family," had been her first thought. Then had come the blow. He had said, "I cannot take you with me."

She had cried out in agony of soul and had plead for a measure of security for the little one that was soon to make its appearance. But he had remained firm and had said, "Impossible."

Once before, seemingly eager to get rid of her, he had talked of taking her to her older sister who lived at a mission station some distance away. For some reason he had not done so. And he showed no inclination to do so now. At last she gained the oblivion of sleep.

She awakened to the sound of the man moving about. It must be day, for she heard the splash of water as he took his morning bath. This was the day on which he said he must leave.

Hastily she got up and feeling her way to the fireplace she put on the water for tea. If she was careful to keep things in their place she could work quite efficiently. No matter how heavy her heart might be, her man must be served.

When the water boiled she brewed the tea and he helped her make the flat wheat cakes and then sat down to eat. When he was through she was surprised to hear him say, "Gather your belongings. You go with me."

Quickly she ate what was left of the breakfast and with a lighter heart, gathered her few possessions into a basket, tied her meager clothing supply into a neat bundle and stood ready. He had already sent a man on ahead with his heavier bundles.

In spite of her blindness, the woman hoisted the basket onto her head where she balanced it adroitly, only giving it a steadying touch with her hand now and then.

"Come," said the man. Grasping a corner of his loosely wrapped garments, she followed. It was difficult at times. Her condition made her tire more easily than she used to and she often stumbled over obstacles about which the man did not think to warn her.

The tropical sun shone with its accustomed heat. When they had walked a number of miles, they came to the shade of a great tree. He said, "We will rest a bit here." She was glad and sank gratefully down in the cool shade.

From the distance came sounds indicating a small village—dogs barking, the shrill voices of children at play and now and then the thud of some iron instrument or tool on wood. The man startled her by speaking suddenly. "Sit here while I go yonder to get some parched grain and a bit of betul nut," he said.

Uneasily she listened as the sound of his footsteps died away. Eagerly she waited for his return.

The minutes passed. Then a great fear took possession of her. "Babooji! Babooji" she called. No answer!

Again her voice rang out, "Babooji, oh Babooji. Where are you?" Still no answer.

Deep in her heart she knew what had happened. He had deliberately stepped out of her life with no thought for the unborn babe. Great sobs shook her body. What should she do now? What could she do now? She did not even know where she was.

Her weeping drowned out all other noises and she only realized she was not alone when she heard a man near her say, "What has happened, woman? Why are you weeping so bitterly."

Other voices joined in and piece by piece they learned her story. She sensed their sympathy and was glad when they urged her to come with them for the night.

As they reached the village, women clustered around to hear her story and bewail her misfortune with her. They gave her food to eat and a place to sleep even though they were of a different caste. Tomorrow they would decide what could be done for her. She knew her man would not come back for her. If only she knew the way to her sister.

When she awoke in the morning, she heard the men talking together. She heard them decide that several of the men would take her to the village where she thought her sister lived.

One of the men walked over to the place where she was sitting and said to her, "We know that at that place unfortunates are welcomed. What better could you do than go there?" She was ready to go.

Quickly their women cooked the simple breakfast and they ate. Then the party set out. The blind woman with her basket on her head, grasped one end of a stick held in the hands of one of the men and thus was led. The road was rough at places but that did not trouble her. There was a ray of hope in her despair. If Christians cared for helpless and troubled ones then surely her sister, who was one of them, would receive her.

They crossed the Laughing God River by wading through the cold water. As they struggled up the steep bank, one of the men said, "Courage, woman, we are almost there now."

She had a confused memory of what followed when they arrived. There were many voices, all talking together, asking questions and expressing sorrow at her plight.

Out of the medley of sound she picked one voice that had a familiar ring. She felt an embrace and a voice said lovingly, "My poor little sister."

She called out with a sob, "Oh, Didi (big sister)." She knew she had found a refuge.

But how sure and how satisfying this refuge was she did not realize until much later when she came to know him who said, "Come unto me all ye that labour and are heavy laden, and I will give you rest."

A Rocking Chair Is Not Enough

The Mennonites and the Aging

By H. A. FAST

STATISTICS about aging have in recent years graphically illustrated how large is the problem that confronts us. It is no small matter that sixteen to seventeen million in the United States are 65 years of age and over and that this now represents over 9 per cent of our population and is calculated to rise to 14 per cent by the year two thousand.

The recent research study of the aged in a central Illinois Mennonite community (directed by Carl Smucker and Robert Steiner under the sponsorship of the Board of Christian Service) suggests that the percentage of people over 65 in Mennonite communities would probably exceed considerably this 9 per cent. No statistics are available, but in terms of numbers twenty to thirty thousand would appear to be a conservative estimate. Even twenty thousand persons over 65 in Mennonite circles represents a task of major proportions.

In order to face this task intelligently, Mennonites need to clarify their thinking on some major issues like the following:

How shall we think of the 16 million people 65 years and older—as a resource or a liability? If we think of them as a resource, then we should study in all seriousness how to mobilize for constructive purposes the accumulation of wisdom, skill, and experience as represented by these people of 65 and over.

If we think of them as a liability, then we will doubtless attempt to discover how to handle such numbers of older people with the least inconvenience and expense.

How do the Mennonites of North America think of their twenty thousand older members? One wonders at times whether we have not too often thought of the aged as a liability. We apparently thought it was most "practical," that is, least expensive and troublesome, to put them in homes for the aged which would care for them and keep them warm and comfortable. As an extra touch of thoughtfulness, we made sure each of them had a rocking chair, as if to say: "There! Now you can really rest." Having so placed them, we went our way content and resigned to wait until God in his mercy would take this burden off our hands.

It is possible that this picture is a bit overdrawn, but unfortunately there appears to be too much truth in this to feel comfortable. The rocking chair may be a symbol of rest and relaxation, but it is also a symbol of a meaningless existence, of an intolerable waste of time and of the stewardship of life.

Exploring the treasures of an aged couple.

The problem of aging is so complex that no single answer and no single agency is adequate to meet the whole need. It is, therefore, imperative that as individuals, families, churches, schools, community agencies, and government we learn to co-operate in the great venture to find the most constructive and resourceful answer to the problem of aging we face.

The needs of the aging vary widely. Some are physically and mentally vigorous and well, and others approach their older years with impaired health. Some have financial and work resources sufficient to meet their needs without outside help, while others seriously lack any such resources.

Older people are persons. Each person is significant and valuable in himself. He is lovable because he is an image of God, not because he can contribute. We tend to measure the worth of a person by his earning power or production capacity. Man is not a commodity. He is valuable because God created him. Each one should, therefore, be treated with dignity and respect.

This should be reflected in all our dealings with the aging—the housing we furnish, the recreation activity, work, and service we arrange, and the type of fellowship we provide. We should not herd the aged together as if they were animals. We should not plan only for them but with them, being sensitive to their needs and wishes.

Revising Some Concepts

We need to revise many of the popular concepts about aging, our own included. For instance:

(1) That old age is a defeat, a punishment, a disease. The Scriptures teach that old age is a blessing, a privilege, a victory.

(2) That at 65 a person is through, has no future, can no longer learn and grow and be useful.

(3) That we need to apologize for growing older. An easy way to insult another person is to remark that he is getting old. How many people over 45 are hesitant about telling how old they are?

(4) That old age can be separated from life in a special category. Life is a unity. Aging is a process that begins at birth.

(5) That old age is of less worth than youth. Viewed in terms of an eternal destiny, old age has an importance as great as that of youth or the middle years.

The period of aging should be significant. To make it so, aging citizens, the church, and other community agencies must co-operate to the fullest extent possible. This should include provisions for meaningful fellowship through worship, recreational activity, and useful occupation.

If it is true that "the meaning of life is to be found solely in man's relationship to God" (White House Conference) and that the deepest fellowship is to be found in the brotherhood of the church, then the church must more zealously strive to provide worship opportunity to aging persons, the unchurched no less than the churched.

Recreational activity provides many occasions for happy fellowship and for stimulating, creative self-expression. Unfortunately too many Mennonite homes for the aged made no plans for this. Others have little more than dominoes and checkers available. That is pathetically inadequate and unimaginative. True, many older Mennonites, growing up in a culture where hobbies and play were regarded as a waste of time, need to be taught that recreational activity can be truly creative and therapeutic.

Many older people also need the tonic of useful employment. The conviction that one is useful and needed gives point to existence and helps to maintain self-respect.

Older people should not be isolated, neither in the

White House Conference on Aging, 1961 (left to right): Sam Janzen, H. A. Fast, Ezra Bender, Ernest Miller.

life of the church nor in the location of a home for the aged. They need the contact with young and old and the feeling that they belong, are still part of the stream of life. The loneliness that comes from losing old friends can be compensated for by finding younger friends.

The added years of life are a sacred trust God has granted to man and this for no mean purpose. A. J. Heschel, rabbi and professor of ethics, New York, in his address at the White House Conference on Aging emphasized this with keen insight and dramatic phrases. "Time is life. It is in the dimensions of time wherein man meets God. Every moment is a new arrival, a new bestowal. Just to be is a blessing, just to live is holy. The aged person does not belong to the past, nor is he without a future. To get older does not mean to lose time but to gain time. To kill time in the golden years is to murder. All it takes to sanctify time is God, a soul and a moment. All three are always here."

A Moses of the Latin American Mennonite Migration

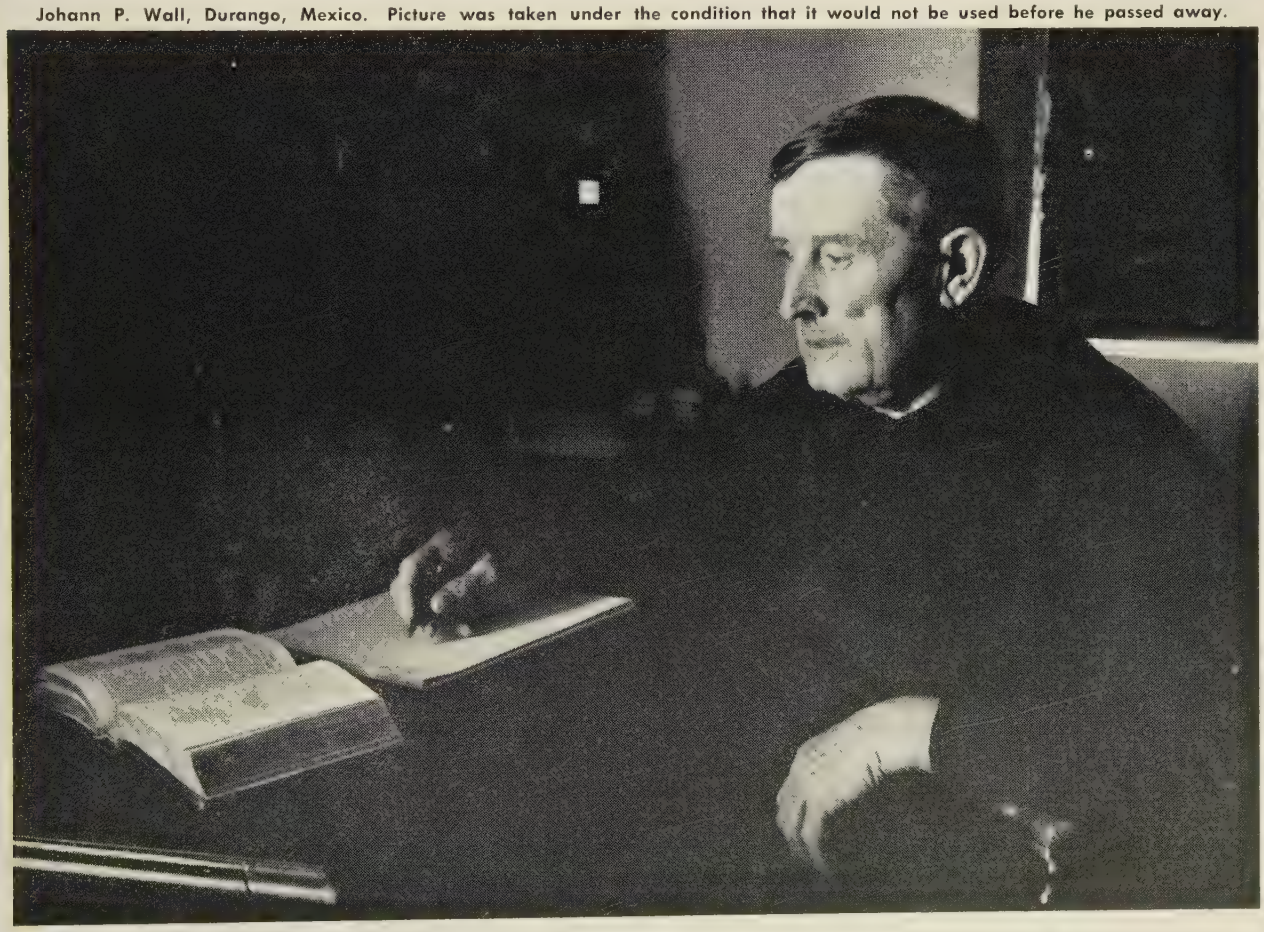
Johann P. Wall, 1875-1961

By CORNELIUS KRAHN

WITH the passing of Johann P. Wall, the last pioneer and delegate of the Canadian Mennonite migration to Latin America has left us. Johann P. Wall's parents were among those who moved from the Chortitza settlement of the Ukraine to the daughter settlement of Fürstenland where he was born in 1875. His family moved to the West Reserve of Manitoba in 1892, and in 1899 his parents were again pioneering when a new settlement was established at Hague, Saskatchewan.

Here Johann P. Wall was elected minister of the Rheinland Mennonite Church in 1903. When in 1919 the independent Mennonite school system in Canada was threatened, he became one of the chief negotiators with the provincial and federal government, being a delegate of the Old Colony Mennonites who had mastered the English language. Since the efforts along these lines were unsuccessful, the Old Colony Mennonites of Manitoba and Saskatchewan appointed a delegation to investigate settlement possibilities in South America, where

Johann P. Wall, Durango, Mexico. Picture was taken under the condition that it would not be used before he passed away.



they might obtain their desired privileges which were threatened in Canada.

Johann P. Wall and Johann Wall represented the Hague settlement, while Julius Wiebe and David Rempel were of the Swift Current settlement and Cornelius Rempel and Klaas Heide were delegates of the Manitoba settlement. On August 4, 1919, they left for Rio de Janeiro via New York. Neither the Brazilian, Uruguayan, or the Argentinian governments were willing to let the Old Colony Mennonites settle under the conditions which they considered as prerequisites. Disappointed and downcast by failure, the delegates were awaiting their departure in the port of Buenos Aires when Johann P. Wall was approached by a stranger who asked him why he was so sad. When Wall finally told him about the plight of his people and the desire to find a new country, the stranger suggested that they should investigate Mexico, assuring him that all the privileges they asked for would be granted them in that country. The stranger, who pointed their way to Mexico, was none other than the Mexican consul of Buenos Aires.

In 1920 the delegation was sent to Mexico to investigate settlement possibilities. During a visit about ten years ago, Johann P. Wall showed this writer stacks of carefully-preserved official documents pertaining to the settlement and the rights and privileges which they secured at that time. In a neatly-kept diary, he had recorded the entire history of the trips of the delegates and the migration to Mexico. It was Johann P. Wall who negotiated successfully with the Mexican government when the Mennonite schools were to be nationalized.

Johann P. Wall was one of the most outstanding and best-educated leaders of the Old Colony Mennonites. He was the last surviving delegate. He negotiated with government officials at Ottawa, Rio de Janeiro, Buenos Aires, Montevideo, and Mexico City. He had been the guest

(Continued on page 192)

My Mother's Quilting Bees

By MILLER B. GEIGLEY

QUILTINGS, at our house, began early in the morning and lasted till the quilt "was out" (finished) which sometimes meant that the last stitches were made by the light of coal oil lamps.

We children looked forward to these affairs with great pleasure. There was the pleasant excitement of getting ready beforehand: going to the attic (always a mysterious place) to bring down the quilting frames; getting a fire started in the big double heater in the parlor (where the quilt frames would be set up) giving the house an extra special cleaning; getting out the good dishes, and BAKING! . . . how wonderful the house smelled! Cookies, and pies and cakes and spices and delicious homemade bread were in the air, making a child's mouth water in anticipation.

The quilt was pinned into the frames days ahead, which gave us time to play "the three little pigs" under its spacious canopy with such realism that we had to leave the dim parlor occasionally and seek mother's company in the kitchen where the shadows were less dense and the big bad wolf was less threatening.

Often there were two quilts "on the go," which meant that one had to be set up in the spare bedroom upstairs. I couldn't be both places at once (though I tried my hardest—especially when some of my favorite adult people were in both places) so I clattered back and forth, upstairs and down, staying longest where the conversation promised to be the most interesting. I learned that the most interesting and the most puzzling things were being said when voices were lowered to a semi-whisper, so I "pointed" my ears and kept very quiet under the quilt where I was often sent to retrieve spools of thread and elusive thimbles. Huddled there, surrounded by the quilters' feet—thin feet, (that left the shoes gaping at the ankles) chubby feet, (that filled the shoes so that they looked uncomfortably tight) short feet, (that left he roomy toes turned up) swollen feet, (that spilled over the shoes and made me want to remove them to ease the wearer)—I made a game of matching the faces and fingers that went with the feet and found that they were correspondingly fat or thin or swollen.

This interesting discovery did not keep me from overhearing much that vaguely troubled me: babies were born and "never lived"; women died and their babies were "buried with them"; children died because "God needed another angel in heaven"; (I didn't think he was very nice to the mothers.) Ruth was "expecting Christmas," and Debra was "expecting New Years," (so was I, eagerly, why did they whisper about that?) God's ways, I learned, were indeed past finding out. He was responsible for all the baffling things that happened which "no one could explain," least of all to a questioning child.

It was *always* my job to get out mother's collection of quilting designs from which the quilters chose the ones to be used. I *always* displayed the most elaborate ones first, knowing full well that some of them would not even be considered because of their intricacy. There were *always* those who were more interested in getting the quilt finished than in creating beauty; they would have favored taking the yard stick and marking straight lines across the quilt and getting on with the work. There were others,

Quilting among the "plain" people is over when an unsuspecting male has been wrapped up in the new quilt (below).

inclined to humor my love of "pretty things," who chose to sew quilted pictures of tulips, roses, and feathers that dipped and swirled in fancy patterns. So, in the end, they compromised—those who wished to stitch straight lines quilted the pieced squares that "didn't show up the quilting patterns much anyway" and the others did the solid-colored blocks where the birds and flowers showed up their exquisite stitches to perfection. It was a joy to stand at their elbows and watch the pictures grow under their fingers.

Going through these sessions year after year made me decide that when it "was my turn" to have my quilts made, I would choose my own designs. There would be morning glories and roses blooming on my quilts. There would be a grand sweep of dashing swirls, plumes and feathers in the borders. I could see them.

It was at these gatherings that I observed, what I still consider to be the acme of human kindness and consideration: Among our neighbors there was a woman who could not see very well and never could quilt acceptably even when she had the best of sight, but she loved to quilt, and greatly enjoyed getting together with her neighbors. My mother sent her a special invitation, knowing full-well that her stitches would all have to be picked out and her quilting done over afterwards. Some of the aunts (sworn to secrecy) joined us for this undertaking. Her stitches were easy to pick out; she made big knots in her thread and left them all on top of the quilt, besides the stitches were long and irregular, so that even I could help pull them out.

After the quilt was finished it was the custom to wrap someone, preferably an unsuspecting male, into the coverlet. On one occasion my aged grandfather was chosen for the ceremony. He was dozing in his favorite rocking chair when the ladies, affecting nonchalance, began to approach him. Grandfather was instantly wide awake to their intentions; jumping to his feet he fled, under table, over chairs, through the halls, up the stairs, down to the cellar, he ran, leaped, and dodged, the ladies breathlessly giving chase, giggling helplessly. Mounting the top of a bureau from the back of a chair, my "infirm" grandfather agiley hoisted himself on top of a wardrobe, where he sat and kicked his heels, gleefully, as he looked down on the chagrined women below.

I watched these proceedings open-mouthed. Never had I seen staid adults behave in this fashion. One of the women, observing my astonishment took my face between her hands,

"This child is shocked with us for being so silly, aren't you?"

"Oh!" I exclaimed, "I like it when you are silly! It's fun!" My frankness brought on new gales of helpless laughter.

Since none of the ladies was bold enough to follow grandfather to his perch on top of the wardrobe, and no other suitable substitute put in appearance, they ended up by bundling my baby brother and me into the new quilt. We stood at the window in our drapery and watched the people as they drove homeward in their sleds and sleighs. They were still wearing their smiling faces. In my mind I could hear them chuckling and I was glad they had had so much fun and wished we were going to have another quilting tomorrow.

Scenes from Menno Simons Commemorations

Frisian women attended the Menno Simons Commemoration at Amsterdam, January, 1961, in their traditional Sunday best.

The Witmarsum, Friesland, Menno Simons Commemoration, January, 1961, took place in the Reformed Church. Although the church has been rebuilt, it was here where Menno Simons served as Catholic priest and was converted in 1536. Three churches were used to accommodate the crowd. Cornelius Krahn in the pulpit was one of the speakers.

Menno Simons in Stained Glass

By D. J. RIJKS and W. G. RIJKS-VAAGS

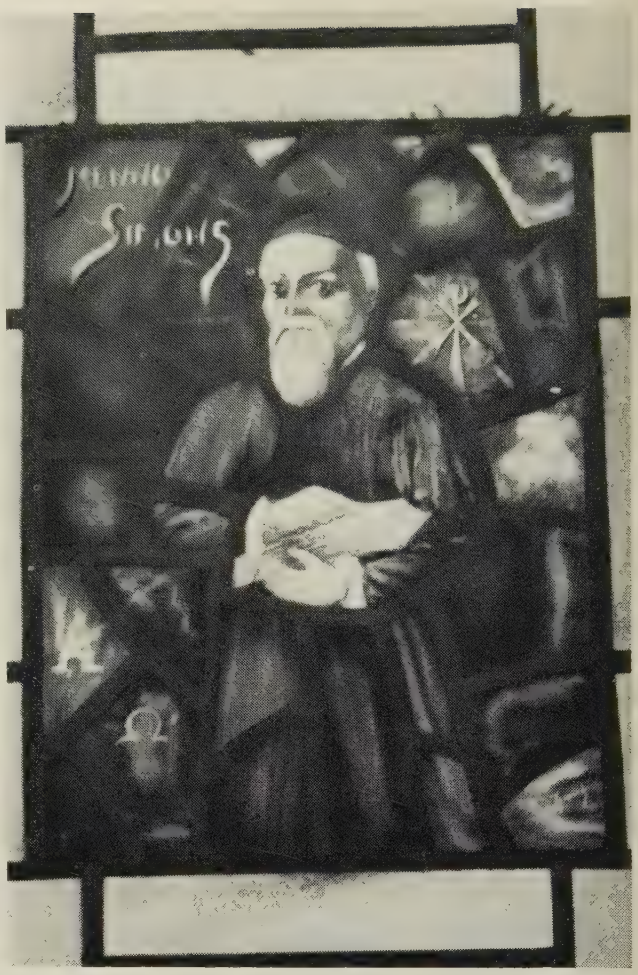
In spite of an inherited desire for plainness, we Mennonites at times long for a visible bond with our religious past. Since we were living in isolation from other Mennonites, we longed for a tie of fellowship. We decided to inquire about the possibility of an artist's depiction of "The Father of the Mennonites." Not capable of creating a work of art in this field ourselves and having come into contact with the gifted glass painter, J. A. Thunack, we presented to him our intentions.

After having discussed this matter with the artist, we gave him some information about the outward appearance of Menno Simons based on research in this field. Soon he showed us the first sketch. The second sketch we felt was in accordance with the spirit of our age as far as artistic expression is concerned and presented Menno as a teacher and minister.

Fixed against a window pane 48 by 80 centimeters, transmitting the light from the east, Menno's image now takes a central position in the living room of our home. Figuratively and literally speaking, most of the day our life is focused and courage is acquired from the gospel contained in the Bible which Menno Simons holds in his left hand. The index finger points with a compelling and admonishing gesture to the text in the open Bible. We think it is the first epistle of Paul to the Corinthians, chapter three, verse eleven: "For other foundation can no man lay than that is laid which is Jesus Christ."

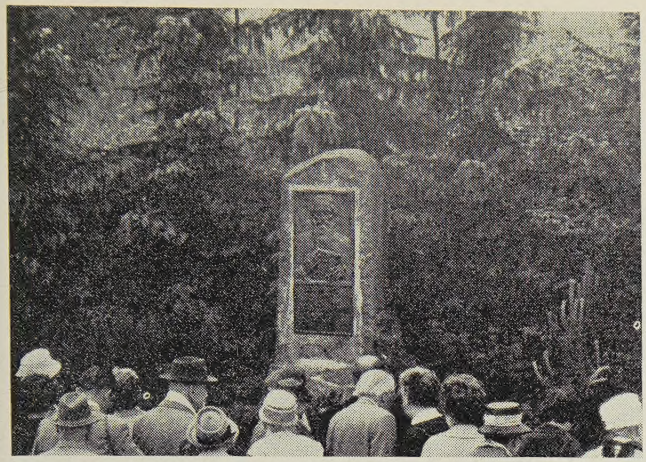
Menno's eyes are open and clear. They are the eyes of a man who combines common sense with a pious heart. His head is covered with a round cowl. A short beard accents the dignity of his face. At the wrists the lace of the surplice juts out in white rucks as if it were fading into the silver-colored pages of the Bible. A chiro-symbol is placed in violet tints over the left shoulder. On the left in deep blue is the "alpha"-symbol and at a slant under it is the "omega"-symbol in pink and violet.

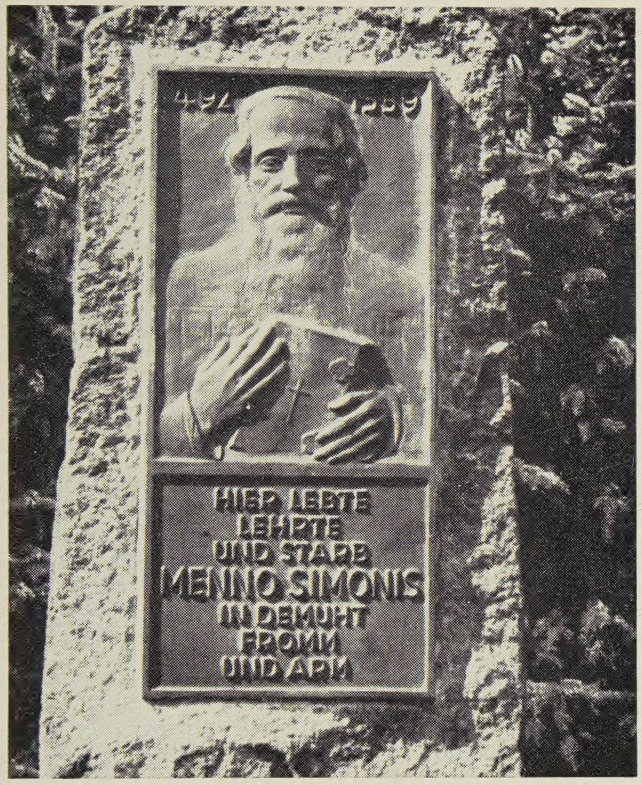
The artist used Rembrandt red, orange-yellow, and slightly shaded glass colors for the parts of the edges which remained free. In brief, it is Menno Simons in the colors of the French cathedral at Chartres. We are grateful to the artist's interpretation and for the artistic way in which he has given form to our confession of faith.



Aware of the many paintings of Menno Simons, we hope that this form of art will be of interest during this year of the Menno Simons commemoration. We wanted to express in this manner what moves us in the spiritual tradition of Menno Simons.

Exterior and interior of the Memorial Menno Simons Church, Witmarsum, Friesland, dedicated in January, 1961.





Menno Simons commemoration in Germany

The Mennonites of Germany commemorated the death of Menno Simons during the summer of 1961 in Hamburg (bottom, right) and at the Menno Marker (above), the Menno Linden Tree and Menno House, both of which date back to the time of his life at Wüstenfelde near Oldesloe, not far from Hamburg. Here Menno lived and was buried (see January, 1961, issue of MENNONITE LIFE, which was devoted to Menno Simons.)

The Challenge of Menno Today

By FRITS KUIPER

WITH more outward display than should have been expected of us Mennonites, we have commemorated the four hundredth annniversary of the death of Menno Simons. In some instances, it has been emphasized that Menno was less significant than, for example, Luther and Calvin. Maybe this is merely because of our modesty and not indicative of the significance we attach to our own Anabaptist faith. One of the Menno Simons scholars said recently, "Menno Simons was four hundred years ahead of his time." And in his lecture on January 29, 1961, J. A. Oosterbaan seemed to agree with this in a number of points.

Personally, I am asking myself whether Luther and Calvin are considered such great figures because they managed to direct the radical, spiritual revolution of their day into channels in which it lost its danger for the ruling powers. They used learned theological formulations and force to accomplish this. The spiritual revolution could have had more far-reaching consequences for the society of their time. But now the churches and the Christian West, including the Mennonites, have spent themselves. For generations our churches have tried to demonstrate that they differ from other churches in completely insignificant peculiarities.

I am convinced that we would be considered far more of a challenge if we would actually follow the advice and concerns of Menno Simons, namely that we return to Jesus Christ as the sole foundation, not only as far as his all-sufficient grace is concerned but also as a source of inspiration to action. We would not be patted on the back by the "great" leaders of the "great" churches if we would truly long for the New Jerusalem and a world of freedom, justice, peace and love for which we would be filled with zeal. Then we would realize that the Anabaptists were centuries ahead of their time and we could give this world void of hope a new living hope. This is the longing of millions: not only the innumerable millions for whom this world has not yet offered existence on a human level, but also for the millions who out of fear of the future cling tenaciously to material values. Although these people are inwardly convinced of the relative insignificance of material things, they want to lose sight of that fact by indulging in luxury, sensation, and sensuality.

Menno Simons presents no "basic formula" for his followers except that suggested by Paul, namely other foundation can no man lay than that is laid which is Jesus Christ. Menno did not belong to the leaders who found it justifiable to place themselves between Christ and man whereby Christ takes second place. Menno did not want to be more than a witness for Christ and he is calling all, including us, to do the same. Let us not in false modesty claim that we are not fit to be witnesses of Jesus Christ. Menno did not feel qualified either and he was fully aware of his shortcomings. Only after a long inner struggle did his sense of responsibility toward God and fellowmen overcome his fear and his materialistic inclinations.

Let the example of Menno so inspire us that our sense of responsibility toward God and fellowman will win. It is my conviction that much more than merely the future of our congregations depends on this decision.

(*From DE BAND, March, 1961, Mennonite Church, Amsterdam*)

JOHANN P. WALL

(Continued from page 186)

of the presidents Obregon and Cardenas, and president Rodreygeuz came to his home to visit him. At the time of his death, Wall had over four hundred descendants.

Modern Mennonites may fail to comprehend why anyone living in countries of democracy, freedom and prosperity would choose to migrate to a backward country and spend his life in poverty and "darkness." Leaders like Johann P. Wall can help us to recapture some of the vitality of the Christianity of early Anabaptism and recreate in us the willingness to pay the price of being a Christian in our day. The following statement could easily have been written by Johann P. Wall when the Mennonites moved from Canada to Latin America for the sake of their conscience:

> We are leaving because we believe that no Christian church can endure without the teaching of God's Word in our schools. We believe that such instruction must not be reduced to a minimum, but must receive primary emphasis, for our Lord said, "But seek ye first the Kingdom of God . . ." It is hoped that all defenders of faith in Jesus Christ and His Word, be it the government or among the people, will, through our migration, be encouraged to the recognition that the Bible is the most effective and best weapon against the inroads of atheism and will become, more and more, the primary subject of instruction in all schools of the land.—From letter to Canadian Government by Mennonites leaving for the Chaco, 1926.

Preparing for Peace Corps Service

(See article, "Peace Corps: Child of Historic Peace Churches," by J. Winfield Fretz)

Photography: Fa. Nic. Schuitvlot.

Frisian Mennonite women in their traditional costumes in connection with Menno Simons commemoration in Amsterdam.